THE
MONTHLY REVIEW,
For OCTOBER, 1805.

ART. I. *Madoc*, by Robert Southey. 4to. pp. 560. 2l. 2s. Boards. Printed at Edinburgh, for Longman and Co., London. 1805.

IT has fallen to the lot of this writer to puzzle our critical discernment more than once. In the *Annual Anthology*, we had reason to complain that it was difficult to distinguish his jocular from his serious poetry; and sometimes indeed to know his poetry from prose. He has now contrived to manufacture a large quarto, which he has styled a poem, but of what description it is no easy matter to decide. The title of epic, which he indignantly disclaims, we might have been inclined to refuse his production, had it been claimed; and we suppose that Mr. Southey would not suffer it to be classed under the mock-heroic. The poem of Madoc is not didactic, nor elegiac, nor classical, in any respect. Neither is it *Macphersonic*, nor *Klopstockian*, nor *Darwinian*,—we beg pardon, we mean *Brookian*. To conclude, according to a phrase of the last century, which was applied to ladies of ambiguous character, *it is what it is*.—As Mr. Southey has set the rules of Aristotle at defiance in his preface, we hope that he will feel a due degree of gratitude for this appropriate definition of his work. It is an old saying, thoroughly descriptive of such an old song as this before us.

Mr. Southey, however, has not disdained all antient precedents in his poem, for he introduces it with this advertisement:

> 'Come, listen to a tale of times of old!
> Come, for ye know me! I am he who sung
> The maid of Arc; and I am he who framed
> Of Thalaba the wild and wonderous song.
> Come, listen to my lay, and ye shall hear
> How Madoc from the shores of Britain spread
> The adventurous sail, explored the ocean ways,
> And quelled barbarian power, and overthrew
> The bloody altars of idolatry,

And planted in its fanes triumphantly
The cross of Christ. Come, listen to my lay!'

This *modest ostentation* was certainly derived from the verses imputed to Virgil;

" *Ille ego, qui quondam gracili modulatus avena*
Carmen; et egressus sylvis, vicina coëgi
Ut quamvis avido parerent arva colono,
Gratum opus agricolis: at nunc horrentia Martis, &c."

In the very first part of the poem, also, we find Mr. Southey pursuing the Horatian precept, "*prorumpere in medias res;*" for he commences with the *return* of Madoc to his native country. It is true that, like the Messenger in Macklin's tragedy, he "goes but to return;" and the critic is tempted to say, with Martial, *toto carere possum.*—Thus the grand interest of the work, which ought to consist in exploring a new world, is destroyed at once, by the reader at his outset encountering the heroes returning "sound, wind and limb," to their native country. It may be said that Camoëns has thrown a great part of Da Gama's Voyage into the form of a narrative: but he has also given much in description; enough, at least, to have justified Mr. Southey in commencing rather nearer the commencement of his tale.

That he might withdraw himself entirely from the yoke of Aristotle, Mr. Southey has divided his poem into two parts, instead of giving it a beginning, a middle, and an end. One of these parts is concisely intitled, 'Madoc in Wales;' the other, 'Madoc in Aztlan.' A *middle* might, however, have been easily found, by adding, *Madoc on Shipboard.*—The first of these Anti Peripatetic parts contains 18 divisions; the second, 27, which include every incident, episode, &c. introduced into the poem. This arrangement gives it very much the appearance of a journal versified, and effectually precludes any imputation of luxuriance of fancy in the plot.

Respecting the manners, Mr. Southey appears to have been more successful than in his choice of the story. He has adhered to history where he could discover any facts adapted to his purpose; and when history failed him, he has had recourse to probability. Yet we own that the nomenclature of his heroes has shocked what Mr. S. would call our prejudices. *Goervyl* and *Ririd* and *Rodri* and *Llaian* may have charms for Cambrian ears, but who can feel an interest in *Tezozomoc*, *Tlalala*, or *Ocelopan*? Or, should

——————'Tyneio, Merini,
Boda and Brenda and Aelgyvarch,
Gwynon and Celynin and Gwynodyl,' (p. 129.)

" Those

"Those rugged names to our like mouths grow sleek,
That would have made Quintilian stare and gasp *,"

how could we swallow *Yuhidthiton*, *Coanocotzin*, and, above all, the yawning jaw-dislocating *Ayayaca?* — These torturing words, particularly the latter, remind us so strongly of the odious cacophony of the Nurse and Child, that they really are not to be tolerated. Mr. Southey's defence (for he has partially anticipated this objection) is that the names are conformable to history or analogy, which we are not inclined to dispute: but it is not requisite to tread so closely in the traces of barbarity. Truth does not constitute the essence of poetry: but it is indispensably necessary that the lines should be agreeable to the ear, as well as to the sense. Sorry, indeed, we are to complain that Mr. Southey, in attempting a new method of writing,—in professing to set aside the old models, and to promote his own work to a distinguished place in the Library,—has failed to interest our feelings, or to excite our admiration. The dull tenor of mediocrity, which characterizes his pages, is totally unsuitable to heroic poetry, regular or irregular. Instead of viewing him on a *fiery Pegasus*, and "snatching a grace beyond the reach of art," we behold the author mounted on a strange animal, something between a rough Welsh poney and a Peruvian sheep, whose utmost capriole only tends to land him in the mud. We may indeed safely compliment Mr. Southey, by assuring him that there is nothing in Homer, Virgil, or Milton, in any degree resembling the beauties of Madoc.

Whether the expedition of Madoc, and the existence of a Welsh tribe in America, be historically true, it is not our present business to examine. It is obvious, however, that one great object of the poem, the destruction of the altars of idolatry, had failed; for it is not pretended that the supposed descendants of Madoc remained Christians.

We shall now make some extracts from this poem, which will enable our readers to judge whether we have spoken too severely of Mr. Southey's labours.

'Fair smiled the evening, and the favouring gale
Sung merrily, and swift the steady bark
Rushed roaring through the waves.
The sun goes down.
Far off his light is on the naked crags
Of Penmanmawr, and Arvon's ancient hills;
And the last glory lingers yet awhile,
Crowning old Snowden's venerable head,
That rose amid his mountains. Now the ship

* Milton.

Drew nigh where Mona, the dark island, stretched
Her shore along the ocean's lighter line.
There through the mist and twilight, many a fire
Up flaming, streamed upon the level sea
Red lines of lengthening light, that, far away
Rising and falling, flashed athwart the waves.
At that did many a thought of ill disturb
Prince Madoc's mind: . . . did some new conqueror seize
The throne of David? had the tyrant's guilt
Awakened vengeance to the deed of death?
Or blazed they for a brother's obsequies,
The sport and mirth of murder? . . . Like the lights
Which there upon Aberfraw's royal walls
Are waving with the wind, the painful doubt
Fluctuates within him. . . Onward drives the gale,
On flies the bark, . . and she hath reached at length
Her haven, safe from her unequalled way!
And now in louder and yet louder joy,
Clamorous, the happy mariners all-hail
Their native shore, and now they leap to land.

'There stood an old man on the beach, to wait
The comers from the ocean; and he asked,
Is it the Prince? And Madoc knew his voice,
And turned to him, and fell upon his neck;
For it was Urien, who had fostered him,
Had loved him like a child; and Madoc loved,
Even as a father loved he that old man.

'My sister? quoth the prince. . . Oh, she and I
Have wept together, Madoc, for thy loss, . .
That long and cruel absence! . . . She and I,
Hour after hour, and day by day, have looked
Towards the waters, and with aching eyes,
And aching heart, sate watching every sail.

'And David, and our brethren? cried the prince,
As they moved on. . . . But then old Urien's lips
Were slow at answer; and he spake, and paused
In the first breath of utterance, as to chuse
Fit words for uttering some unhappy tale.
More blood, quoth Madoc, yet! Hath David's fear
Forced him to still more cruelty? Alas . . .
Woe for the house of Owen!
'Evil stars,
Replied the old man, ruled o'er thy brethren's birth.
From Dolwyddelan driven, his peaceful home,
Poor Yorwerth sought the church's sanctuary;
The murderer followed! . . Madoc, need I say
Who sent the sword? . . . Lleweyln, his brave boy,
Where wanders he? in this his rightful realm,
Houseless and hunted! richly would the king

Gift

Gift the red hand that rid him of that fear!-
Ririd, an outlawed fugitive, as yet
Eludes his brother's fury; Rodri lives,
A prisoner he,.. I know not in what fit
Of natural mercy, from the slaughter spared.
Oh, if my dear old master saw the wreck
And scattering of his house! ... that princely race!
The beautiful band of brethren that they were?"

This long passage contains instances of Mr. Southey's peculiarity of manner, both in his success and failure. The description is sometimes striking, and even brilliant for a moment: but the action and the manners are heavy, and we must add, mean. We will repeat, at the hazard of being called prejudi ed and pedantic, that this is not the simplicity of Homer and Milton; and that an historical poem requires elevation in the thought and language. If the author cannot support his work with proper dignity, he should choose a different task.

We shall again try the effect of a rather long quotation from another part of the work. It is the song of Caradoc, the bard:

'Last of the aspirants, as of greener years,
Young Caradoc advanced: his lip as yet
Scarce darkened with its down, his flaxen locks
Wreathed in contracting ringlets waving low;
His large blue eyes were bright, and kindled now
With that same passion that inflamed his cheek;
Yet in his cheek there was the sickliness
Which thought and feeling leave, wearing away
The hue of youth. Inclining on his harp,
He, while his comrades in probation song
Approved their claim, stood hearkening, as it seemed,
And yet like unintelligible sounds
He heard the symphony and voice attuned;
Even in such feelings as, all undefined,
Come with the flow of waters to the soul,
Or with the motions of the moonlight sky.
But when his bidding came, he at the call
Arising from the dreamy mood, advanced,
Threw back his mantle, and began the lay.

'Where are the sons of Gavran? where his tribe,
The faithful? following their beloved Chief,
They the Green Islands of the Ocean sought.
Nor human tongue hath told, nor human ear,
Since from the silver shores they went their way,
Hath heard their fortunes. In his crystal Ark,
Whither sailed Merlin with his band of Bards,
Old Merlin, master of the mystic lore?
Belike his crystal Ark, instinct with life,
Obedient to the mighty Master, reached

The Land of the Departed; there, belike,
They in the clime of immortality,
Themselves immortal, drink the gales of bliss,
That o'er Flathinnis breathe eternal spring,
That blend whatever odours make the gale
Of evening sweet, whatever melody
Charms the wood traveller. In their high roofed halls,
There, with the Chiefs of other days, feel they
The mingled joy pervade them?. Or beneath
The mid sea waters, did that crystal Ark
Down to the secret depths of Ocean plunge
Its fated crew? Dwell they in coral bowers
With Mermaid loves, teaching their paramours
The songs that stir the sea, or make the winds
Hush, and the waves be still? In fields of joy
Have they their home, where central fires maintain
Perpetual summer, where one emerald light
Through the green element for ever flows?

'Twice have the sons of Britain left her shores,
As the fledged eaglets quit their native nest;
Twice over ocean have her fearless sons
For ever sailed away Again they launch
Their vessels to the deep. . . Who mounts the bark?
The Son of Owen, the beloved Prince,
Who never for injustice reared his arm.
Respect his enterprize, ye Ocean Waves!
Ye Winds of Heaven, waft Madoc on his way!
The Waves of Ocean, and the Winds of Heaven
Became his ministers, and Madoc found
The world he sought.

Who seeks the better land?
Who mounts the vessel for the world of peace?
He who hath felt the throb of pride, to hear
Our old illustrious annals; who was taught
To lisp the fame of Arthur, to revere
Our Caratach's unconquered soul, and call
That gallant chief, his countryman, who led
The wrath of Britain, from her chalky shores
To drive the Roman robber. He who loves
His country, and who feels his country's shame,
Whose bones amid a land of servitude
Could never rest in peace; who, if he saw
His children slaves, would feel a pang in heaven, . .
He mounts the bark, to seek for liberty.
Who seeks the better land? The wretched one,
Whose joys are blasted all, whose heart is sick,
Who hath no hope, to whom all change is gain,
To whom remembered pleasures strike a pang
Which only guilt should know, . . he mounts the bark.
The Bard will mount the bark of banishment;

The

The harp of Cambria shall, in other lands,
Remind the Cambrian of his fathers fame; . .
The Bard will seek the land of liberty,
The world of peace. . . . O Prince, receive the Bard!

'He ceased the song. His cheek, now fever-flushed,
Was turned to Madoc, and his asking eye
Lingered on him in hope; nor lingered long
The look expectant; forward sprung the Prince,
And stretched to Caradoc the right-hand pledge,
And for the comrade of his enterprize,
With joyful welcome, hailed the joyful Bard.

'Nor needed now the Searcher of the Sea
Announce his enterprize, by Caradoc
In song announced so well; from man to man
The busy murmur spread, while from the Stone
Of Covenant the sword was taken up,
And from the Circle of the Ceremony
The Bards went forth, their meeting now fulfilled.
The multitude, unheeding all beside,
Of Madoc and his noble enterprize
Held stirring converse on their homeward way,
And spread abroad the tidings of the Land,
Where Plenty dwelt with Liberty and Peace.'

It is evident, on a review of this passage, that even the touches of better poetry, which may be remarked in the lay of the bard, are injured by rusticity aping simplicity.—The recurrence of the word 'belike' is unhappy, and the meeting is dissolved more in the style of a field-preaching, than of the august assembly which the author meant to describe.

Now for the truth of Costume:

'Now the Messenger
Entered the hall; Goagan of Powys-land,
He of Caer-Einion was it, who was charged
From Gwyneth to Deheubarth; a brave man,
Of copious speech. He told the royal son
Of Gryffidd, the descendant of the line
Of Rys-ab-Tudyr-mawr, that he came there,
From David, son of Owen, of the stock
Of kingly Cynan. I am sent, said he,
With friendly greeting; and as I receive
Welcome and honour, so, in David's name,
Am I to thank the Lord of Dinevawr.'

This may be very delightful on the *Wye*, but it does not stir our hearts on the banks of the Thames.

It would only fatigue the patience of the reader, to pursue the course of this ponderous work. A greater waste of exertion we have seldom witnessed, and a more severe trial of our

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patience we have hardly ever sustained. We shall therefore close our extracts with the description of Madoc's single combat with an Indian, in which the author has all the advantage of novelty in describing his infidel:

'The King of Aztlan
Heard and beheld, and in his noble heart
Heroic hope arose. Forward he moved,
And, in the shock of battle, front to front,
Encountered Madoc. A strong statured man
Coanocotzin stood, one well who knew
The ways of war, and never yet, in fight,
Had found an equal foe. Adown his back
Hung the long robe of feathered royalty;
Gold fenced his arms and legs; upon his helm
A sculptured snake protends the arrowy tongue;
Around, a coronet of plumes arose,
Brighter than beam the rainbow hues of light,
Or than the evening glories, which the sun
Slants o'er the moving many-coloured sea,
Such their surpassing beauty; bells of gold
Embossed his glittering helmet, and where'er
Their sound was heard, there lay the press of war,
And Death was busiest there. Over the breast,
And o'er the golden breastplate of the King,
A feathery cuirass, beautiful to eye,
Light as the robe of peace, yet strong to save;
For the sharp faulchion's baffled edge would glide
From its smooth softness. On his arm he held
A buckler, overlaid with beaten gold.
And so he stood, guarding his thighs and legs,
His breast and shoulders also, with the length
Of his broad shield.

'Opposed, in mail complete,
Stood Madoc in his strength. The flexible chains
Gave play to his full muscles, and displayed
How broad his shoulders, and his ample breast.
Small was his shield, there broadest where it fenced
The well of life, and gradual to a point
Lessening; steel-strong, and wieldy in his grasp,
It bore those blazoned eaglets, at whose sight,
Along the Marches, or where holy Dee
Through Cestrian pastures rolls his tamer stream,
So oft the yeoman had, in days of yore,
Cursing his perilous tenure, wound the horn,
And warden, from the castle-tower, rung out
The loud alarum-bell, heard far and wide.
Upon his helm no sculptured dragon sate,
Sate no fantastic terrors; a white plume
Nodded above, far-seen, floating like foam

On the war-tempest. Man to man they stood,
The King of Aztlan and the Ocean Chief.

' Fast, on the intervening buckler, fell
The Azteca's stone faulchion. Who hath watched
The midnight lightnings of the summer storm,
That, with their aweful blaze, irradiate heaven,
Then leave a blacker night? so quick, so fierce
Flashed Madoc's sword, which, like the serpent's tongue,
Seemed double in its rapid whirl of light.
Unequal arms! for on the British shield
Availed not the stone faulchion's brittle edge,
And, in the golden buckler, Madoc's sword
Bit deep. Coanocotzin saw, and dropt
The unprofitable weapon, and received
His ponderous club, .. that club, beneath whose force,
Driven by his father's arm, Tepollomi
Had fallen subdued, ... and fast and fierce he drove
The massy weight on Madoc. From his shield,
The deadening force, communicated, ran
Up his stunned arm; anon, upon his helm,
Crashing, it came; .. his eyes shot fire, his brain
Swam dizzy, .. he recoils, .. he reels, .. again
The club descends.
' That danger to himself
Recalled the Lord of Ocean. On he sprung,
Within the falling weapon's curve of death,
Shunning its fustrate aim, and breast to breast
He grappled with the King. The pliant mail
Bent to his straining limbs, while plates of gold,
The feathery robe, the buckler's amplitude,
Cumbered the Azteca, and from his arm,
Clenched in the Briton's mighty grasp, at once
He dropt the impeding buckler, and let fall
The unfastened club; which when the Prince beheld,
He thrust him off, and, drawing back, resumed
The sword which from his wrist suspended hung,
And twice he smote the king; twice from the quilt
Of plumes the iron glides; and lo! the King,
So well his soldiers watched their monarch's need,
Shakes in his hand a spear.
' But now a cry
Burst on the ear of Madoc, and he saw
Through opening ranks, where Urien was conveyed
A captive, to his death. Grief, then, and shame
And rage inspired him. With a mighty blow
He cleft Coanocotzin's helm; exposed
The monarch stood; .. again the thunder stroke
Came on him, and he fell. .. The multitude,
Forgetful of their country and themselves,
Crowd round their dying King.'

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If the perusal of these and the preceding verses should tempt any of our readers to purchase Mr. Southey's volume, we can warrant equal entertainment in all its other parts, and shall heartily wish the gentleman all happiness with his poet.—To us, there appears a thorough perversion of taste, in the conception and execution of the whole; and we are disgusted with the tameness of the verse, the vulgarity of the thoughts, and the barbarity of the manners. If this style of writing be continued, we may expect not only the actions of Vindomarus or Ariovistus to be celebrated, but we may perhaps see the history of the Cherokees, Choctaws, and Catabaws, versified in quarto. The name of Atakulla-kulla would be not inharmonious, compared with some of Mr. Southey's heroes. Indeed, a very interesting poem might be founded on the story of Pocahuntas, as it is detailed by Smith, in his History of the Settlement of Virginia; and if Mr. Southey should meditate another irruption into the territories of the Muse, we would recommend this subject to his attention.

It must be remarked that this is a very handsome and elegantly printed book, with engraved title-pages, vignettes, &c. and had the poet equalled the printer, his work might have stood on the same shelf with those of our most admired writers.

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ART. II. *History of the Progress and present State of Animal Chemistry.* By W. B. Johnson, M. B. 8vo. 3 Vols. 1l. 4s. Boards. Johnson.

THAT part of chemistry, which treats of animal substances, is yet in a much more imperfect state than any other branch of the science. This deficiency arises, in a great measure, from the peculiar nature of these substances; their composition is less simple, and the elements of which they are composed are less intimately united together, than the generality of either vegetable or mineral bodies; while the tendency which the component parts have to enter into new combinations, or to assume the gaseous form, renders the results of their analysis complicated and uncertain. It is to be attributed to these causes, rather than to any want of interest in the subject, that so little progress has been made in this part of chemistry; for both in our own country and in France, some of the most distinguished experimenters have devoted to it a large share of their attention. Hence, though experiments are daily multiplied, few general principles are obtained; and it becomes continually more difficult to acquire and retain a knowlege of the real advances in animal chemistry, and of the

doubtful points which still remain to be investigated. It is obvious, from these considerations alone, that a work, which shall present a faithful detail of the successive discoveries that have been made in the chemistry of animal bodies, and a perspicuous view of the present state of the science, will be of essential service to those who are interested in its promotion.

The first requisite for the proper accomplishment of this task is diligence in the collection of materials: but this is perhaps the least difficult part of the undertaking. Owing to the peculiar nature of the subject, much discernment must be exerted in the selection of those circumstances which are justly intitled to the rank of well authenticated facts, from the large mass of undigested matter; in accurately ascertaining the degree of importance which should be attached to any individual experiment; and in deciding between opposing, and sometimes apparently equal authorities. He who undertakes to produce a complete system of animal chemistry will very frequently have his judgment exercised on all these points. The cause, which has tended in a great degree to produce this state of uncertainty, is the circumstance that many of the experiments, in this department of chemistry, have been performed by physiologists, for the express purpose of establishing some favourite theory; in consequence of which, they have not unfrequently rather obtained the result which they desired, than that which would have been deduced by an impartial observer.

The publication before us embraces a wide range of subjects. The author has not confined himself to investigating the properties of the component parts of the animal body, but presents us with a full view of those functions which are supposed, in a greater or less proportion, to depend on the operation of chemical principles; and he has even introduced an account of some of the processes, in which chemical agents are employed to convert animal substances into articles of manufacture.

Mr. Johnson immediately commences by classing the component parts of the animal body under the following heads; fluids, solids, hard parts, external parts, oils, acids, poisons, aromatics, colouring matter, concretions, and excrements. We think that this plan is in many respects objectionable; and it would, in our opinion, have much contributed to the perspicuity of the work, if the author had begun by giving a general account of the different animal substances in their separate state, before he had entered on the consideration of the complicated mixtures which actually exist in the different parts of the body. Independently, however, of this circumstance, the arrangement itself appears to us open to many animadversions. Perhaps the best principle of classification is a similarity of

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chemical properties; or if the science be not deemed sufficiently advanced to admit of this division, the substances might be arranged according to the probable uses which they serve in the animal œconomy:—but the method pursued by Mr. Johnson, while it separates the bodies which seem naturally connected, classes together those which are united only by the circumstance of their being hard or soft, being placed in the inside or on the outside of the body, or some other equally unessential character. We should have preferred throwing the substances into the alphabetical form, to so feeble an attempt at arrangement as that which is here adopted.

The volumes necessarily consist of a succession of subjects, not very intimately connected together. We propose, therefore, to select a few sections, and to examine these with some degree of minuteness; as we think that, by this mode, our readers will be the best enabled to form a correct idea of the execution of the work. We shall first select the account of the blood; which is justly intitled to our notice, both from the importance of the subject itself, and because it affords a fair idea of the merits of the performance.

After having described the various appearances which the blood assumes, according as it is examined in the different parts of the body, or in different states of the constitution, the author proceeds to enumerate its sensible and more obvious properties. Among other circumstances, he informs us that 'its heat is different in the different orders of animals; human blood, and that of quadrupeds and birds, is about 96° of Fahrenheit, or 32° of Reaumur, whilst, in oviparous quadrupeds, serpents, and fish, it is at the temperature of the medium they inhabit. The arterial blood is likewise warmer than the venous.' In this paragraph, we believe, several inaccuracies may be pointed out; the temperature of man, and of the more perfect quadrupeds, is estimated by the most correct physiologists at 98°; that of birds is still higher, varying from 102° to 104°; and the temperature of the cold blooded animals is not the same with that of the medium which they iuhabit, but is a little superior to it. With respect to the comparative heat of arterial and venous blood, Mr. Coleman, one of the latest and most accurate writers on the subject, states, contrary to the statement of the present author, that the blood in the right ventricle is a degree or two warmer than that in the left.

In the account of the spontaneous coagulation of the blood, we are told that this process is retarded by the exclusion of atmospheric air. Hewson and other respectable physiologists have, no doubt, maintained this docrine: but it ought to have been mentioned that the directly contrary opinion is supported by

by at last equal authority, viz. that of Mr. Hunter and of MM. Parmentier and Deyeux. The same remark will apply to the author's account of the effects of oxygenous gas; for though it has been asserted by some that it considerably expedites coagulation, other experimentalists, of acknowleged accuracy, have obtained precisely opposite results.

Having given an account of the blood in its entire state, Mr. Johnson undertakes the examination of the substances into which it spontaneously separates itself, viz. the serum and the crassamentum. The properties of the serum are enumerated with considerable minuteness, but not with perfect accuracy. In the figures which denote its specific gravity, there must be an error of the press; Jurin (whom we conceive to be the author here quoted) estimates it at ,0287. No mention is made of the effect of the oxymuriate of mercury, the acetate of lead, and some other metallic salts in the coagulation of serum; nor is any notice taken of the action of the tanning principle on it. It is stated, in general terms, that the caustic alkalies dissolve concrete serum: but we expected a more particular account of the effects of ammoniac, which has been considered by Fourcroy as its most perfect solvent.—Mr. J. concludes by observing that 'the serum of the blood is the albuminous part of it; and that it consists of albumen, a little gelatine, sulphur, muriate and carbonate of soda, and phosphate of lime.' It is, however, universally admitted that the soda exists in the blood in the caustic state; and it may be added, on the authority of Proust, that the phosphate of soda is also one of the constituents of serum. The same chemist has, moreover, ascertained that the sulphur exists in union with ammoniac, in the state of a hydrosulphuret.

We next enter on the consideration of the crassamentum; which is stated to consist of two distinct parts, which may be separated by repeated washing in cold water; by this process, a white fibrous substance is left behind, and the colouring matter is carried off. The solution of the colouring matter is said to exhibit all the properties of the serum, except that it contains a large quantity of iron; and it is therefore called by Mr. J. the red serum. We have some doubts of the accuracy of this statement. We conceive that the crassamentum, during its coagulation, retains among its fibres a considerable portion of the serum; and which, being soluble in water, is carried off by the washing along with colouring matter; and thus a compound solution of serum and of the colouring matter is produced.—In enumerating the properties of the fibrine, we are informed that 'caustic fixed alkalies only dissolve it by the acid of ebullition, and caustic ammonia has no effect upon it.'

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We do not profess entirely to understand this paragraph: but the fact appears to be that fibrine is easily dissolved by both potash and soda, and even by ammoniac, at a temperature of 170°.

The author sums up his observations on the blood by remarking that it is 'capable of being separated into three parts, the white serum, the red serum, and the fibrine.' To these constituents, should certainly have been added the gelatine; which is in every respect a distinct substance, and appears to be as much an essential part of the blood, as either the fibrine or the serum.—We have already stated our objections against the term red serum.—If these three 'proximate parts,' continues Mr. Johnson, 'be reduced to the utmost analysis of which chemistry is capable, the remote component parts consist of oxygen, azot, hydrogen, carbon, sulphur, phosphoric acid, soda, lime, and iron; to which may be added the peculiar aroma of the blood.' In this enumeration of its elements, the author has omitted the muriatic acid, which is by every one considered as present in the blood, combined with soda.

It may perhaps be thought that these criticisms are unnecessarily minute, and that the inaccuracies which have been pointed out are not of any considerable moment: but, in a work like the present, which professes to give a complete account of the subject, and which descends to the most circumstantial details, we are offended by errors that might have passed unnoticed in a production of less magnitude and importance.

Mr. J. 'having given a general view of the nature of the blood, of its spontaneous separation into its proximate component parts, and the effects that the chemical agents have upon them,' he next endeavours, by a method contrary to that which has been generally adopted, 'to trace the outlines of its history, and the chief experiments of the principal authors who have enriched the subject by their discoveries.' This plan appears to us neither so natural nor so advantageous as the one usually employed. It is on every account more desirable that the facts should be announced in the order in which they were discovered, and that the gradual improvements should be traced from the first crude notions that were formed on the subject, until we arrive at its most perfect state.

The experiments of the older chemists on the blood, and the ideas which they entertained of its nature and properties, are so far from the truth, and indeed so totally devoid of foundation, that we can receive little interest from their detail. The most curious part of their investigations respected the figure and consistence of the red particles.—A long and apparently faithful account

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is here given of the microscopical observations of Leuwenhoek, Torre, and Hewson, and of the judicious remarks that have been made on them by Cavallo. This last author has shewn that, in some instances, the older experimenters were mis-led by optical deceptions, and he has clearly detected the source of some of their errors: but, at other times, there is too much reason to suspect that their observations were materially biassed by their previous hypotheses.—The discovery of the iron in the blood next comes under our review. Its existence was first distinctly ascertained by Menghim; and little real addition seems to have been made to his knowlege, until the recent experiments of MM. Fourcroy and Vauquelin.

The improvement that took place in chemical analysis, after the introduction of the pneumatic system, was extended in a very ample degree to the investigation of the nature and properties of the blood. In this career, Fourcroy took the lead; and he enriched this branch of animal chemistry with a variety of curious and important discoveries. To him succeeded, in the same track, MM. Parmentier and Deyeux; who also examined the blood with peculiar accuracy, and paid particular attention to the changes which it experiences in the different morbid conditions of the body. Mr. Johnson furnishes us with a very long and minute account of their paper, occupying nearly 40 pages; and though he does not adopt the exact expressions of the original, he mostly follows it, sentence by sentence, so that his analysis must be considered as little more than a translation. Much in the same manner is introduced a report of Dr. Wells's experiments on the colour of the blood; nearly the whole substance of whose paper is quoted, and not unfrequently almost in the very words of the author.—This method of compiling a scientific history is more convenient for the writer than the reader. We may indeed hope to gain an extensive acquaintance with facts, nearly in the same manner as if we perused the original authors themselves: but we expect something more than this; we expect that the person, who undertakes to produce a scientific history, should condense the information into as small a compass as may be possible. Without detailing experiments at full length, he should state the consequences that may be fairly deduced from them; he should ascertain the respective degrees of weight that may be attached to varying, and often contrary authorities; and he should point out, with precision, those parts of the subject which require still farther examination. The author who neglects these points may be a diligent collector of facts, but he cannot aspire to the title of a philosophical historian of science.

Mr.

Mr. Johnson closes his account of the blood with a long list of the sources whence he derived his materials. This is certainly a valuable document: but it would have been more satisfactory, if, instead of thus placing them together at the end of the section, he had referred to them individually at the foot of the page: by which means we might have known on what authority each separate fact depends, and the reader might have been enabled to judge of the credit that ought to be attached to it. The list of authors, moreover, though copious, is not complete. With respect to the older writers, perhaps Mr. J. might consider it sufficient to give a general reference to Haller: though it would have given his own work greater completeness, if at least some of the more celebrated of them had been distinctly specified: but there are deficiences among the modern authors; to pass over the smaller articles, dispersed through the periodical publications, we have no reference to the works of Hunter, Fontana, Blumenbach, and Hey.

The remainder of the first volume, and the whole of the second, are occupied with the consideration of the different substances which enter into the composition of the animal body, according to the arrangement adopted by the author, to which we have already referred. Other subjects, however, are occasionally introduced; as, after having treated of the gastric juice, he gives a pretty full account of the function of digestion; and under the head of skin, the author enters minutely into the process of tanning, and describes the improvements in this art by the French chemists. This must be regarded as a valuable digression, and indeed as one of the best written parts of the whole work.

Vol. II. is terminated by a general view of the chemical composition of the animal body. Mr. Johnson remarks that, 'besides water, which is more or less common to all bodies, there are four principal substances that predominate in their composition, and it is from these more particularly that the different organs have their origin. These four substances are, albumen, gelatine, fibrine, and osseous matter, and the following are their characters and properties according to chemical analysis.' We think that this catalogue is very defective. Independently of the saline substances, and of the products of the different secreting organs, which may perhaps be considered in the light of accidental or extraneous bodies, certainly mucus, nervous matter, and fat, are in every respect essential parts of the animal fabric, and as constantly present as any other of its constituents.—The author then proceeds to recapitulate the properties of albumen:

'Animal

'Animal Albumen is generally found in the form of a transparent uid more or less viscous, and of an aqueous colour, tending to a yellow.

'Its savour is slightly saline, and if tasted with attention, somewhat sharp.

'It changes the syrup of violets green.

'It is soluble in cold water.

'Alkalis dissolve it.

'Acids coagulate it.

'Lime water produces a precipitation in the albumen, which is the phosphate of lime. It is coagulated by the metallic oxydes, and by alcohol.

'It decomposes, and causes a precipitation in solutions of neutral, calcareous, and metallic salts.

'It undergoes the putrid, but not the acetous fermentation.

'The most distinguishing character of this fluid is, that when exposed to a degree of heat from 45° to 48°, (80° being the boiling point,) its liquidity and transparency disappear, it becomes opake, concrete, and solid.'

We suspect, from these propositions, that the author has confounded the pure albumen with this substance as it exists in the serum of the blood, or the white of the egg. Its saline taste, and its effect on syrup of violets and lime water, as here described, must certainly depend on the presence of alkaline and phosphoric salts.—We are at a loss to know what can be meant by an aqueous colour.—In enumerating the changes which it undergoes by coagulation, it is said that 'it (coagulated albumen) is insoluble in caustic alkalis:' but this assertion is completely erroneous.—No mention is made of the effects of tan on the albumen.—In speaking of the cause of its coagulation, too much importance is attached to the opinion of Fourcroy, that it depends on the absorption of oxygene; for not only were his own experiments inadequate to prove this point, but the hypothesis has been directly controverted by the subsequent experiments of Carradori, who found that the operation was in no degree retarded, when performed in such a manner as absolutely to exclude all access of oxygene. No reference is made in this place to the experiments of Carradori, though, in a former part of the work, his objections to Fourcroy's hypothesis are fairly stated.

The contents of Vol. III. are divided into two parts, under the titles of *Life* and *Death*. The first section contains remarks on 'the vital principle, irritability, respiration, and animalization.' Respiration being the most important of these subjects, and the one to which the author seems to have devoted the greatest share of attention, we shall examine, at some length, the manner in which it is treated.

After some observations on the organs of respiration in different classes of animals, we are presented with a brief sketch of the opinions that were successively entertained by the older writers, respecting the nature and use of this function. Nothing worthy of attention occurs in the history of this science, until the publication of Mayow's tracts; and Mr. Johnson gives a good account of his leading discoveries and hypotheses. Though we think that he represents them in rather too favourable a light, we are disposed to acquiesce in his conclusion:

'No philosopher, at the end of the last century, had given any theory of combustion and respiration, or any account of the analogy between these two natural phænomena; of the reciprocal influence between them and the air; and of the effects produced by this fluid compared with those of nitre in combustible bodies, with so much detail and sagacious ingenuity as this physician. His works form an epoch in the annals of respiration. In giving Mayow all the merit due to him, it appears, however, that although he had determined with great precision the use of the nitro-aërial spirit of the atmosphere to be to warm the blood and give it its brilliant red colour, he was ignorant whence these phænomena arose, and how the air contributed to it: and although these nitro-aërial and igneo-aërial particles may be looked upon as the vital air or oxygen gas of the moderns, he knew nothing of its properties, nor of the change it underwent by the action of flame and respiration. These explanations were reserved for Priestley and Lavoisier.'

Referring to the writings of Hales, Haller, and Cigna, Mr. J. details the experiments and discoveries of Dr. Priestley on respiration, and then proceeds to those of M. Lavoisier.

We have next, rather aukwardly introduced, an account of the experiments performed by Jurin, Goodwyn, Menzies, and others, to ascertain the capacity of the lungs, and the change of bulk which they experience in the process of respiration. Their operations are reported at considerable length, and will be found to differ very materially from each other; yet the author makes no attempts to reconcile them, and offers no remarks on their respective merits, nor on the sources of inaccuracy into which some of these physiologists must necessarily have fallen. We were much surprized not to meet, in this place, with an account of Mr. Davy's experiments on the subject; which are highly deserving of attention, not merely on account of the celebrity of the author, but because, notwithstanding the ingenious manner in which they were contrived, and the apparent accuracy with which they were performed, their results differ very materially from those that were obtained by preceding physiologists. Though these are perhaps the only experiments that are intitled to any great degree of consideration,

sideration, yet there are others,—as those of Jurine of Geneva, De la Metherie, Kite, and Abernethy,—which ought at least to have been mentioned in so extensive a work as the present.

The change of colour, which the blood experiences in respiration, next comes under notice. The real cause of this change, though obscurely intimated by several of the older writers, was first clearly developed by Dr. Priestley; and allowing for the peculiarity of his phlogistic theory, his explanation of the phænomena was nearly that which was afterward adopted by M. Lavoisier; they supposed that, when the blood had its colour heightened by passing through the lungs, the effect was produced by the oxygenous part of the atmosphere removing from it a portion of its inflammable matter. A subsequent theory, and one which is on the whole more consonant to fact, attributes the change of colour to an absortion of oxygen by the blood; an hypothesis which owes its chief support to the experiments of La Grange and Hassenfratz. Neither the objections that have been urged against the former theory, nor the arguments that have been brought in support of the latter, are here so clearly stated as we could have wished; and the reader is left, as usual, without any guide to direct his judgment in the choice of the one or the other of them.

The curious and important question respecting the origin of animal heat now comes to be considered. After a brief sketch of the crude notions that were formed on this subject by the older physiologists, Mr. Johnson elucidates at some length the ingenious opinions of Dr. Crawford. The account of this celebrated hypothesis is detailed with a considerable degree of perspicuity, but still with too much of that prolixity which we have already been obliged to condemn.

Mr. Johnson's method of stating at full length, and almost in their own words, the experiments and deductions of the different writers whom he consults, not unfrequently leads him into erroneous statements. For instance, he introduces a string of propositions translated, though without acknowlegement, from Lavoisier, in which it is asserted that the atmosphere consists of 27 parts of oxygen, and 73 of azote. This was formerly thought to be the correct analysis: but subsequent experiments, made with more accurate instruments, have established the proportion of oxygen to be about 21 parts only. An analogous remark may be applied to the carbonic acid gas. Lavoisier had calculated that carbonic acid was composed of 72 parts of oxygen and 28 of carbon, and this estimate is implicitly assumed by Mr. Johnson. It has, however, been decisively proved that charcoal is not, as Lavoisier conceived, a simple substance, but is itself in the state of an oxyd, containing .36 of oxygen; so that 18 parts only of pure carbon can

enter into the composition of carbonic acid.—Another, but perhaps still more reprehensible instance of the same kind of negligence, occurs in this and other parts of the volumes before us; where the author, in his extracts from the French writers, has not even taken the trouble of converting the thermometrical degrees of their scale to the corresponding degrees of the scale generally adopted in this country. Speaking of the experiments made by Lavoisier, to determine the quantity of heat generated in a given time by the respiration of a guinea-pig, he informs us that they were performed at the temperature of 14 or 15 degrees.

An ample abstract is inserted, or rather a translation, of the memoir of Lavoisier on transpiration; the last which this philosopher lived to complete. Though we cannot but admire the ingenuity manifested in the contrivance, and the perseverance displayed in the execution, of the experiments detailed in this paper, we confess that there have always appeared to us several strong objections against the conclusions deduced from them by their celebrated author. We do not perceive how his apparatus could keep the effects, of what he calls pulmonary transpiration, distinct from those which properly belong to respiration; yet, if these be confounded, the grand object of the experiments is destroyed. Indeed, it may be inferred from some expressions in the paper itself, that Lavoisier was aware of this deficiency; and that he proposed to remedy it in a future set of experiments, which his untimely fate prevented him from executing. Before his conclusions can be fairly established, it would be also necessary that the quantity of water actually emitted by the lungs should be collected and measured: but it does not appear how this was effected. It may be farther remarked that Lavoisier always proceeds on an estimate of the composition of carbonic acid, which has been since proved to be erroneous.—We deem it, however, unnecessary to enter more at large into the consideration of this paper. Mr. Johnson appears to have wholly acquiesced in the reasoning employed in it; and he copies both the experiments and the inferences drawn from them, without any remarks on their merits, or on the confidence which ought to be placed in them.

Mr. J. next furnishes an account of experiments on the respiration of fish and insects; and the subject concludes with a copious abstract of Mr. Davy's experiments on the respiration of nitrous oxyd, occupying between 40 and 50 pages, and given very nearly in the words of the original, without any observations on it. At the end of the section, as in other cases, we find a long and certainly valuable list of the sources whence the author has derived his materials. Again, however,

ever, we have to remark that it is very defective. The older writers are entirely omitted; and though, with respect to most of them, we might pardon the oversight, certainly such names as those of Lower, Keill, and Boerhaave, should have been noticed in a complete history of animal chemistry. Among the more recent philosophers, the experiments of Jurine, Higgins, and Abernethy, are not noticed; nor do we find any reference to Seguin's valuable essays in the *Annales de Chimie*, to Mr. Coleman's Dissertation on Respiration, to Dr. Beddoes's work on Factitious Airs, to Dr. Thomson's account of respiration in the supplement to the *Encyclopædia Britannica*, and in his System of Chemistry; and, to pass by all minor errors, we look in vain for *four of Lavoisier's most valuable dissertations on this subject*, viz. two in the Memoirs of the Academy of Sciences for 1777; one in the Memoirs of the Medical Society for 1782; and one in the Memoirs of the Academy for 1789. We would strongly recommend it to Mr. Johnson to peruse these papers, previously to any future attempts to write on respiration.—Before we close these criticisms on the list of references, we must observe that, besides the deficiencies which occur, the works that are enumerated are not always correctly designated. Hassenfratz's paper, on the combination of oxygen with the blood, is stated as if it were to be found in the Memoirs of the Academy for 1791: but the fact is that no such volume exists; the paper was indeed read to the Academy in the year 1791, but was printed in the 9th volume of the *Annales de Chimie.*

In addition to these remarks, it will scarcely be necessary to ~~state~~ our opinion more fully on the merits of Mr. Johnson's work. It is a laborious collection of facts, which, though not without some errors and deficiencies, are for the most part accurately stated: but they are thrown together without either arrangement or selection, and we find not the least portion of the philosophy of chemistry. With respect to the style, it may be intitled to the praise of being generally intelligible, and free from affectation: but it is crude and inelegant, and not unfrequently defaced by inaccuracies which betray either great ignorance, or culpable negligence.

Art. III. *A Northern Summer;* or Travels round the Baltic through Denmark, Sweden, Russia, Prussia, and Part of Germany, in the Year 1804. By John Carr, Esq., Author of the Stranger in France *, &c. &c. 4to. pp. 480. and 11 Plates. 2l. 2s. Boards. R. Phillips. 1805.

It is of the nature of man to assimilate his ideas in some degree with those of every writer whom he peruses. Hencewe

* See Rev. Vol. xli. N. S. p. 393.

have compared our office, at different times, to various occupations, and we may have been sometimes even tempted to use vile similitudes. After having read the volume before us, we could not help likening Reviewers to Excisemen; who, placed at the barrier of Taste, gauge and examine the quality of any cask imported for the use of the Literary Public. In the discharge of this duty, we sometimes taste the richest and sometimes the basest compounds. Perhaps we may estimate Mr. Carr's production as a kind of Southampton Port; light, and pretty well-flavoured, but possessed of no great body. Above all, we recommend a quick draught of it, as it is not well calculated for keeping.

Mr. Carr's plan is to take his reader with him, and to make him partake both the pains and the pleasures of his journey. The prospect of such a jaunt made our old bones ache by anticipation; and we were not slightly alarmed by the pace at which the author set off:

'The angry decrees of renovated war had closed the gates of the south; the north alone lay expanded before me; if she is less enchanting, thought I, perhaps she is the less known, and wherever man is, (women of course included.) there must be variety: she has hitherto been contemplated, clad in fur, and gliding with the swiftness of a light cloud before the wind upon her roads of shining snow. I will take a peep at her in her summer garb, and will endeavour to form a nosegay of polar flowers.'

Now this, instead of being *prologue to an egg and butter*, might have served for an introduction to a new *Species Plantarum*, or a voyage to the North Pole.

Though the tone of the work drops almost immediately to an account of the charges of Packet-boats, we are not inclined to quarrel with such useful information; nor with the 'Dull Matters necessary to be known,' which soon form a part of the running title, and might have been longer continued if the author had chosen.—Was it necessary to travel to Denmark, in order to produce such a paragraph as this? 'On our return, we found a good dinner, in a long room, painted of a leaden blue colour, having the floor well sanded, three little windows decorated with festoons of muslin, an old-fashioned chandelier threatening peril to those who passed under it, and two ancient portraits of a king and queen of Denmark, who looked very smirkingly upon each other.'—This description is almost equally important with the memorandum of Foote's Traveller, that "feathers will swim in the salt sea."

At Roskild, the author is more successful in describing the monuments of some of the Danish Royal Family; and his account of Copenhagen is really interesting. He gives also a re-

port (not revealing any new and important facts) of that celebrated action, which, next to the battle of Aboukir, tended to support the drooping interests of our country, during the late war.

We next follow Mr. Carr into Sweden, where we are amused with the following mistake into which he was betrayed at Nordkoping:

'We made a curious mistake here. On the evening of our arrival after tea, as we strolled in the streets, we were surprised to find them so silent and apparently deserted, for we only saw very few persons who were slowly moving homewards: at length eleven distinct strokes of the church clock satisfied us that sleep had hushed the population of the town. At this time the light was equal to that of a fine day in London, which, united to our ignorance of the time, and to our having just drank tea when we ought to have supped, produced our error.'

The account of Stockholm contains nothing new, excepting the history of Sergell the statuary. It is lengthened out with anecdotes of the amiable and unfortunate Gustavus III. and his great ancestor, Gustavus Adolphus, most of which were already well known. Of such entertainment Mr. Carr has been rather prodigal; and his love of story-telling is the less fortunate, as he does not tell either his serious or his jocular stories with remarkable dexterity. So little is his fancy under government, at times, that he has even indulged a speculation that we may send our *foul linen* * to be washed in Sweden, as if we had no cleanliness nor comfort at home!

On the occasion of mentioning some Swedish gun-boats, Mr. Carr treats the threatened invasion in those vessels with great contempt:

'It is a matter worthy of observation, particularly at this period, that the gun boats used in the naval conflicts between Russia and Sweden with so much effect, originally suggested to France the idea of using them against this country. In the seven years war they were recommended to the Duc de Choiseul, the minister of Louis XV. by Captain Kergvagelin, of the Swedish navy, and in the late revolution by Captain Muskein, who was also a lieutenant in the same service: this small craft is capable of acting in the Baltic, where no tides ever interfere with manœuvres; but it has excited astonishment, not only in Sweden but in every other part of the Continent which I visited (and I mention it with more shame than reluctance, because with the millions of England, I believed at the time in the romantic practicability of the long, very long threatened, invasion), that any reflecting Englishman could believe in the possibility of a flotilla of gun-boats crossing such an expanse of water as divides the Isle of

* P. 180.

Wight from Boulogne, subject to the tides, currents, and winds, which are with more or less certainty felt there, omitting the proud and confident reflections which our gallant cruisers and channel fleet naturally suggest. We well know, that in the year 1791 Muskein, without having much to dread from the natural difficulties before enumerated, on account of the shortness of the distance, attacked that dot in the channel, the island of St. Marcou, with fifty of his redoubted gun-boats; that the battery of the little wave-girt fortress blew her rash and presuming enemies to atoms; and that their commander with difficulty escaped only to be disgraced by the Directory. In mere pariotic ardour and enthusiasm, independeut of tides, currents, winds, cruisers, and fleets, the French, if they reflect at all, will regard St. Marcou as a miniature of a greater island.'

As we proceed in this volume, we are sorry to say that the language does not rise in estimation; thus we read that the author 'mounted his volunteer jacket,' (p. 216.) which might be supposed to imply that he did the duty of a taylor, but which simply means that he put it on; and in the same page, we meet with the barbarism 'to lay down,' not *the law*, nor his *knife and fork*, but to *lie down*.—Mr. C., however, improves when he arrives at Petersburgh:

'The sky was cloudless, the Neva of a brilliant blue, clear, and nearly as broad as the Thames at Westminster bridge; it flowed majestically along, bearing on its bosom the most picturesque vessels and splendid pleasure-barges; as the eye rapidly travelled several miles up and down this glorious river, adorned with stupendous embankments of granite, it beheld its sides lined with palaces, stately buildings, and gardens, whilst at a distance arose green cupolas, and the lofty spires of the Greek churches covered with ducat gold, and glittering in the sun. Immediately before us extended the magnificent railing of the summer gardens, with its columns and vases of granite, a matchless work of imperial taste and splendour.'

A description of the cottage, in which Peter I. resided, during the building of the city, gives occasion to introduce a rious anecdote of that monarch:

'The house, or rather cottage, in which Peter the Great resided during the foundation of Petersburg, a city which is the growth of little more than a century, stands on the left of the Emperor's bridge in the road to the fortress. This little building, so sacred to the Russians, was covered over with a brick building of arcades by the late Empress, to protect and support it against the ravages of time. The rooms are three, all upon the ground floor, and very low: it was in this very cottage that a whimsical scene occurred whilst the fortress was building. A Dutch skipper, hearing that Petersburg was building, and that the Emperor had a great passion for ships and commerce, resolved to try his good fortune there, and accordingly arrived with the first merchant vessel that ever sailed upon the Neva, and was the bearer of a letter of introduction to the captain of the port from a friend of his in Holland, requesting him to use his interest

interest to procure a freight for him. Peter the Great was working like a common labourer in the Admiralty as the galliot passed, and saluted with two or three small guns. The Emperor was uncommonly delighted, and having been informed of the Dutchman's business, he resolved to have some frolic with him, and accordingly commanded the port captain to see the skipper, as soon as he landed, and direct him to the Emperor, as a merchant just settled there, whom he intended to personate; the better to carry on the joke, Peter repaired to this cottage with his Empress, who, to humour the plan, dressed herself in a plain bourgeois habit, such as suited the wife of a merchant. The Dutchman was introduced to the Emperor, who received him with great kindness, and they sat and ate bread and cheese, and smoked together for some time, during which the Dutchman's eye examined the room, and began to think that no one who lived in so mean a place, could be of any service to him: presently the Empress entered, when the skipper addressed her, by observing that he had brought her a cheese, a much better one than she had ever tasted, for which, affecting an awkward manner, she thanked him. Being much pleased with her appearance, he took from his coat a piece of linen, and begged her acceptance of it for shifts. "Oh!" exclaimed the Emperor, taking the pipe from his mouth, "Kate, you will now be as fine and as proud as an empress! there, you are a lucky woman, you never had such shifts as you will now have, in your life before." This was followed by the stranger begging to have a kiss, which she coyly indulged him in. At this moment Prince Menzikof, the favourite and minister of Peter the Great, who represented him upon matters of state, entered with all his orders, and stood before the Emperor uncovered. The skipper began to stare with amazement, whilst Peter, by winking and making private signs, induced the Prince immediately to retire. The astonished Dutchman said, "Why, you appear to have great acquaintance here?" "Yes," replied Peter, "and so may you, if you stay here but ten days; there are plenty of such needy noblemen as the one you saw, they are always in debt, and very glad to borrow money of any one, and they have even found out me; but, sir, beware of these fellows, resist their importunity, however flattering, and do not be dazzled by their stars and garters, and such trumpery." This explanatory advice put the stranger a little more at his ease, who drank and smoked on very cheerfully, and made his bargain with the *Imperial Merchant* for a cargo; just as he had settled this point to his wish, the officer of the guard, which had been changed, entered to receive his orders, and stood with profound respect uncovered, and before Peter could stop him, addressed him by the title of Imperial Majesty. The Dutchman sprang from his chair, fell on his knees before the Emperor and Empress, and implored forgiveness for the liberties he had been taking. Peter enjoyed the scene, and laughing heartily, raised up the terrified suppliant, made him kiss the Empress's hand, presented him with fifteen hundred rubles, gave him a freight, and ordered that his vessel, as long as her timbers remained together, should be permitted to

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enter all the Russian ports free of duty. This privilege made the rapid fortune of the owner.'

The author seems to have formed a very favourable opinion of the reigning Emperor. From several anecdotes, which shew much affability and goodness of heart, we select the ensuing:

'One day whilst I was at Petersburg, as the Emperor was returning from Cronstadt, when the weather was most oppressively hot, he halted at a little village about twenty versts from the residence, in consequence of the relay of horses not being immediately ready. An English merchant who had a country house adjoining, with that warmth of heart which forgets and surpasses all etiquette, ran out, and presented to the Emperor, who appeared to be in great heat and covered with dust, a glass of excellent Burton ale, for which his Majesty, with his usual affability, thanked his attentive host, and drank. Both the Emperor and the merchant forgot that the beverage was prohibited, or secretly relished it the more on that account. A German who was present, and was struck with the frank and cordial avidity with which the Emperor emptied the glass, observed, "that had a Frenchman offered it, his Majesty would have made one of his horses taste it first."

'Upon another occasion the Emperor exhibited the native goodness of his heart: some British bottled porter, which is also prohibited, was shipped for an Englishman whose lady was very much indisposed, and to whom it was recommended by her physicians. Scarcely had it reached Petersburg from Cronstadt, before it was seized by the custom-house officer: upon the Emperor hearing of it, he sent to the customs, declaring it to be his own (for such, in truth, the law of confiscation had made it), and immediately forwarded it, with some very kind expressions, to the fair invalid.'

In chap. XIV. the work assumes a higher tone, and we are presented with a very interesting account of the late unhappy Emperor, Paul. The unkindness of his mother, and the state of depression in which she studiously held him, are said to have irremediably injured his mind. The origin of the conspiracy against him is imputed to the dissatisfaction of the Empress's last favourite; who had been disgraced, notwithstanding the zeal which he had displayed in delivering up the Empress's will, in which Paul was set aside, and the Grand Duke Alexander destined to the throne. The fatal deed is thus described:

'It was the custom of the Emperor to sleep in an outer apartment next to the Empress's, upon a sopha, in his regimentals and boots, whilst the Grand Duke and Duchess, and the rest of the Imperial family, were lodged at various distances, in apartments below the story which he occupied. On the tenth day of March, O. S. 1801, the day preceding the fatal night, whether Paul's apprehension, or anonymous information, suggested the idea, is not known, but conceiving

ceiving that a storm was ready to burst upon him, he sent to Count P——, the governor of the city, one of the noblemen who had resolved on his destruction: "I am informed, P——", said the Emperor, "that there is a conspiracy on foot against me; do you think it necessary to take any precaution?" The Count, without betraying the least emotion, replied, "Sire, do not suffer such apprehensions to haunt your mind; if there were any combinations forming against your Majesty's person, I am sure I should be acquainted with it." "Then I am statisfied," said the Emperor, and the governor withdrew. Before Paul retired to rest, he unexpectedly expressed the most tender solicitude for the Empress and his children, kissed them with all the warmth of farewell fondness, and remained with them longer than usual; and after he had visited the centinels at their different posts, he retired to his chamber, where he had not long remained, before, under some colourable pretext, that satisfied the men, the guard was changed by the officers who had the command for the night, and were engaged in the confederacy. An hussar, whom the Emperor had particularly honoured by his notice and attention, always at night slept at his bed room door, in the anti-room. It was impossible to remove this faithful soldier by any fair means. At this momentous period, silence reigned throughout the palace, except where it was disturbed by the pacing of the centinels, or at a distance by the murmurs of the Neva, and only a few lights were to be seen distantly and irregularly gleaming through the windows of this dark colossal abode. In the dead of the night, Z——and his friends, amounting to eight or nine persons, passed the draw-bridge, easily ascended the stair-case which led to Paul's chamber, and met with no resistance till they reached the anti-room, when the faithful hussar, awakened by the noise, challenged them, and presented his fusee: much as they must have all admired the brave fidelity of the guard, neither time nor circumstances would admit of an act of generosity, which might have endangered the whole plan. Z——drew his sabre and cut the poor fellow down. Paul, awakened by the noise, sprung from his sopha: at this moment the whole party rushed into his room; the unhappy Sovereign, anticipating their design, at first endeavoured to entrench himself in the chairs and tables, then recovering, he assumed a high tone, told them they were his prisoners, and called upon them to surrender. Finding that they fixed their eyes steadily and fiercely upon him, and continued advancing towards him, he implored them to spare his life, declared his consent instantly to relinquish the sceptre, and to accept of any terms which they would dictate. In his raving, he offered to make them princes, and to give them estates, and titles, and orders, without end. They now began to press upon him, when he made a convulsive effort to reach the window: in the attempt he failed, and indeed so high was it from the ground, that had he succeeded, the expedient would only have put a more instantaneous period to his misery. In the effort he very severely cut his hand with the glass; and as they drew him back he grasped a chair, with which he felled one of the assailants, and a desperate resistance took place. So great was the noise, that notwithstanding the massy walls, and thick double folding-doors, which divided the apartments, the

the Empress was disturbed, and began to cry for help, when a voice whispered in her ear, and imperatively told her to remain quiet, otherwise, if if she uttered another word, she should be put to instant death. Whilst the Emperor was thus making a last struggle, the Prince Y——struck him on one of his temples with his fist, and laid him upon the floor; Paul, recovering from the blow, again implored his life; at this moment the heart of P——Z——relented, and upon being observed to tremble and hesitate, a young Hanoverian resolulutely exclaimed, "We have passed the Rubicon: if we spare his life, before the setting of to-morrow's sun, we shall be his victims!" upon which he took off his sash, turned it twice round the naked neck of the Emperor, and giving one end to Z ——, and holding the other himself, they pulled for a considerable time with all their force, until their miserable sovereign was no more; they then retired from the palace without the least molestation, and returned to their respective homes. What occurred after their departure can be better conceived than depicted: medical aid was resorted to, but in vain, and upon the breathless body of the Emperor fell the tears of his widowed Empress and children, and domestics; nor was genuine grief ever more forcibly or feelingly displayed than by him on whose brow this melancholy event had planted the crown. So passed away this night of horror, and thus perished a Prince, to whom nature was *severely* bountiful. The acuteness and pungency of his feeling was incompatible with happiness: unnatural prejudice pressed upon the fibre, too finely spun, and snapped it.'

In the Taurida Palace, built by Potemkin, the dreams of Romance and Faëry seem to be realized:

'The first room we entered from the garden, was the celebrated hall in which Prince Potemkin gave the most gorgeous and costly entertainment ever recorded since the days of Roman voluptuousness: I am not able to communicate to my readers the ideas which this enormous room excited. If a pagan were to be transported into it in his sleep, when he awoke he could not fail of thinking that he had undergone an apotheosis, and had been conducted to the banqueting-room of Jupiter. It was built after the unassisted design of Potemkin, and unites, to a sublime conception, all the graces of finished taste. This prodigious room is supported by double rows of colossal doric pillars, opening on one side into a vast pavilion, composing the winter-garden, which I saw prepared for the Emperor, who resides here for a short time every year, just before I left Petersburg. This garden is very extensive: the trees, chiefly orange, of an enormous size, are sunk in the earth in their tubs, and are entirely covered with fine mould: the walks are gravelled, wind and undulate in a very delightful manner, are neatly turfed, and lined with roses and other flowers: the whole of the pavilion is lighted by lofty windows: from the ceiling depend several magnificent lustres of the richest cut glass.

'Here, whilst the polar winter is raging without, covering the world in white, and hardening the earth to marble; when water tossed in the air drops down in ice; may be seen the foliage, and inhaled the fragrance, of an Abrabian grove, in the soft and benign climate of an Italian

Italian spring. The novelty and voluptuous luxuriance of this green refreshing spectacle, seen through a colonnade of massy white pillars, and reduplicated by vast mirrors, is matchless. Between the columns, now no longer incumbered with boxes for spectators as they formerly were, are a great number of beautiful statues and colossal casts: the two celebrated vases of Carrara marble, the largest in the world, occupy the centre of the room leading to the winter garden. The Dying Gladiator, Cupid and Psyche, a recumbent Hermaphrodite, and many other exquisite productions of the chisel, afford ample gratification to the man of taste. Amongst the busts, is that of the Right Honourable Charles James Fox, by Nollekens; an admirable likeness of that distinguished orator. Paul, during his temporary aversion to the English, ordered this bust into the *cellar:* whether he intended that his spleen should carry the marks of some humor, I know not. His august successor removed it from the region of the Tuscan juice, and the depths of darkness, and ordered it to occupy its present station, where by the side of Grecian and Roman virtue, the sun of heaven shines full upon it. Opposite to the winter garden is a beautiful saloon, divided from the hall only by the colonnade, which is filled with rare antiques, principally busts. Amongst them a head of Achilles, and a small Silenus, are justly regarded as the most precious. During the darkened hours of Paul, he converted this palace into a garrison; and the hall, pavilion, and saloon, into a riding school for his troops!'

The celebrated *fête* given to the Empress in this room is still more astonishing:

'Nothing could exceed the public sensation which this fete excited. At length the evening arrived when the Prince was to appear in all his pomp and glory, before his fond and adored sovereign. The walls of these splendid apartments were most richly and beautifully illuminated, and decorated with various exquisite transparencies; and the stairs, hall, avenues, and sides of the rooms were lined with officers of state, attached to the household of the Prince, and servants, in the most costly dresses, and magnificent liveries. The orchestra exceeded six hundred vocal and instrumental musicians, and announced the entrance of the Empress and her court, richly attired, by a grand overture and chorus, which reverberated through the collonnades and saloons. Potemkin conducted his imperial visitor to an elevated chair glittering with gold and diamonds: midway between the columns were boxes gilt with pale gold, and lined with green silk, filled with spectators in gala dresses. The festivity commenced with a dance of youths of both sexes, habited in white, and covered with pearls and jewels, at the head of whom were the present Emperor and the grand duke Constantine his brother. After the dance, and the most costly refreshments, the party repaired to the theatre, at the other end of the palace, where an occasional piece, composed in honour of the Empress, was performed, in which all the powers of singing, acting, dancing, dress, scenery, and decorations, were displayed. Upon the conclusion of the drama, the audience rose, and as if impelled by magic, the benches, touched by springs, moved and formed into

into tables and little seats which were almost instaneously covered with the richest viands, served up in gold and silver. The curtain again rose, and discovered a hall of mirrors, from which descended globular lustres of crystal, and a table appeared covered with the rarity of almost every region, splendidly served in gold; and at the head, upon a throne gilded and glittering with precious stones, sat the Empress surrounded by her court, the most brilliant in Europe. Such were the arrangements in this place, that every one could see and be seen. In the colossal hall were spread tables filled with delicacies and the most costly wines, and at the head of it was a prodigious massy cistern of solid silver, containing sterlet soup, which is said alone to have cost ten thousand rubles. During this splendid repast, in every room the softest music was heard, which rather enlivened than restrained the current of conversation. Universal decorum and hilarity prevailed; every wish was anticipated, every sense was gratified.'

In his account of the mode by which Catharine checked the progress of revolutionary principles in Russia, the author seems to have acquired rather too keen a relish for despotism:

'Catharine put down a sect still more formidable, and by the following whimsically wise manner, saved her people from the baneful contagion of French principles. During that revolution, which portended ruin to all the sacred establishments of all nations, when in England Pitt trampled out the brightening embers, and saved his country from the devouring flames, a group of mischievous emissaries from France arrived at Petersburg, and began, in whispers amongst the mob, to persuade the poor droshka driver, and the ambulatory vender of honey quass, that thrones were only to be considered as stools, and that they had as much right to sit upon one of them as their empress: Catharine, concealing her real apprehensions, availed herself of the powers with which she was clothed, without shedding a drop of blood. She knew ridicule to be, in able hands, a powerful weapon, and resolved to wield it upon the present occasion. One evening the police officers were ordered to seize all these illuminated apostles of liberty, and bear them away to the lunatic asylum, where the Empress had directed that their heads should be shaved and blistered, and their bodies well scoured by aperient medicines, and kept on meagre diet; this regimen was continued for fourteen days, when their confinement terminated. The common Russians had heard of their fate, and really believing that they had been insane, neglected and deserted them upon their re-appearance in the city with shorn heads, hollow eyes, and sunk cheeks, and all the striking indications of a recently bewildered mind. If this mild and ingenious project had failed, Catharine would have let loose all the energy of power, and for this purpose she rapidly caused to be built that vast edifice, now used for the marine barracks, which she destined for a state prison.'

Mr. Carr has forgotten, apparently, that the best principles have been attacked in a similar manner, but luckily without success.

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The Institutions for the education of Girls are described with much feeling; and we were highly pleased with the subsequent story:

'In the institution of Saint Catharine, under the direction of Madame Bredkoff, an elderly lady of distinguished talents, and sweetness of disposition, the following little circumstance occurred which will prove that the Russian mind, whatever may have been said of it, is susceptible of feeling and generosity. In this institution, which is supported by the Empress-dowager, a limited number only of young ladies are admitted, free of expence, by ballot; but others are received upon paying, as it is termed, a pension. At the last admission, two little girls, the eldest not exceeding ten years of age, the daughter of a naval captain, who in this country is noble, the father of a large family, presented themselves, and drew, the one a prize, the other a blank. Although so young, they knew that fate had, in this manner, resolved upon their separation; they felt it and wept. Another young lady, to whom the next chance devolved, drew a prize, and observing the distress of the sisters, without holding any communication with their parents, or with any other person, spontaneously ran up to the luckless little girl, presented her with the ticket, and leading her up to the directress, said, "See, Madam, I have drawn a prize, but my papa can afford to pay the pension, and I am sure will pay it for me: pray let one who is less fortunate, enjoy the good that has happened to me." This charming anecdote was immediately reported to the Empress-dowager, who expressed the highest delight, and paid, out of her own purse, the pension of the little benefactress.'

The remaining part of the account of Russia consists of details of public festivals; at which, according to the French phrase, the author *assisted.*

At Dantzic, Mr. Carr experienced some disgusts, hardly important enough to have been recorded. "Travellers," as the clown says, "should be content."

We meet with a laughable anecdote, respecting the ceremony imposed on all strangers, of announcing their names and titles on entering garrison-towns:

'An English humorist, who had by virtue of his freehold a parliamentary vote in the municipal county, upon being stopped at the gate of a town in some part of Germany, throughout which empire an elector is considered as a personage only inferior to the Emperor, and upon his name being demanded, replied, "*Je suis un Electeur de Middlesex;*" upon which the Captain ordered the guard to turn out and salute him, and sent a company to follow the carriage to the inn, and attend him there, and paid him all the honours due to an electoral Prince. The delusion was easily carried on, for princes, even crowned heads in Germany, and various other parts of the continent, trouble themselves but little about equipage.'

The plates are pleasing additions to this amusing volume, and are creditable to Mr. Carr's pencil.

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ART. IV. *Memoirs of the Life of Gilbert Wakefield, B.A., formerly Fellow of Jesus College, Cambridge.* In two Volumes. Vol. I. written by himself, a new Edition, with his last Corrections, and Notes by the Editors. To which is subjoined an Appendix of Original Letters. Vol. II. by the Editors of the first Volume, with an Appendix consisting chiefly of Original Letters and Papers. 8vo. 1l. 1s. Boards. Johnson. 1804.

WE have more than once spoken our sentiments respecting the character which is here fully exhibited to our view; and we have observed that, if it laid claim to peculiar excellencies, it also laboured under striking defects. We are inclined, however, to believe from information drawn from other sources, as well as from the additional volume before us, that the good not only far predominated, but that the proportion of the alloy to the pure metal was every day diminishing. Mr. Wakefield himself speaks of a 'melioration of the heart,' as having been effected during his confinement; and it was noticed by several of his friends that he appeared to be much more moderate, and that he seemed to be resolved to devote his whole attention in future to literary pursuits. In our remarks on his different works, we have had frequent occasions to animadvert on his singularities, and to censure his violence; and in reviewing the first volume of his memoirs, we remonstrated against the censorious and querulous spirit which it breathed: a spirit inconsistent with that elevation of character, and with those higher rules of conduct, for which credit is given to an avowed reformer. With principles such as he chose to profess, preferment was not to be expected; and the opinions which he zealously promulgated effectually excluded him from the countenance and patronage of "those in authority." Sacrificing, therefore, as he did, his prospects to his conscience, we see nothing in his fate to justify the loud and frequent complaints in which he indulged. His murmurs, and his allusions to the advancement of others whose chances, he observed, were originally not superior to his own,—if they did not indicate regret at the election which he had made,—bespoke a discontent with his lot, a dissatisfaction with the arrangements of Providence, and were inconsistent with the piety which beyond all doubt he cherished.

Those who would make conscience the absolute arbiter of their conduct, who deem sincerity to be as obligatory in all matters of public form, as it undoubtedly must be held in all transactions in which such forms do not intervene, should previously study well their mental frame, and the degree of fortitude and firmness which it possesses; they should strictly comply with the precept of the oracle, before they commit

themselves in a career which is not exempt from dreariness; they should consider well whether they can stand unmoved under the frowns of power, the scoffs of fashion, and the inconveniencies of poverty; they should carefully examine whether they have been elected by heaven to read to the world the sublime lesson, that to a strict adherence to truth and to unswerving rectitude belong consolations and enjoyments more gratifying even to imperfect human nature, than the acquisition of honours and the accumulation of treasures. To all the importance, and all the dignity, of this august mission, we believe that the subject of these memoirs was highly sensible; and in order to support it, what sacrifices had he not made? If, then, he sometimes forgot his high vocation, let not those condemn him who never attempted to act a similar part. Mr. Wakefield, it should be remembered, died as it were in the prime of life: neither his literary nor his moral character had reached maturity; his intentions and aims were ever most pure; and had he lived, he would probably have furnished us an eminent pattern of moral rectitude and of literary exertion. Let those who would question this conjecture peruse the second of these volumes, and contemplate the subject of it in his private papers, in his communications with his family and friends, and in his acts of benevolence and religion towards his fellow-captives in the prison, which are here submitted to their view; and we are persuaded that they will admit that we have not overrated his character.

The first of these volumes, which now appears in an improved edition, was written by Mr. Wakefield himself, and due notice of it was taken by us. The second is the production of two friends of the deceased, who have subscribed their names to the dedication, John Towill Rutt, and Arnold Wainewright. If it be less lively and entertaining than its companion, it is free from the many blemishes which disfigure that highly animated narrative; which was composed with prodigious haste, and at a moment when the mind of the writer had been made sore by disappointment. These gentlemen display a zeal for the memory of their friend which reflects the highest credit on their feelings; and their volume presents us with well-judged selections from the works and correspondence of the deceased, apt quotations from other authors, interesting circumstances drawn from the store of their own recollections, and judicious observations. In one respect, however, we conceive that their attachment has carried them too far; when, alluding to the obnoxious publications for which Mr. Wakefield was prosecuted, they speak in too high a tone, and assume too much the language of justification; scarcely allowing him to have been chargeable with any

blame or error. This conduct is not less injudicious than it is unwarranted. Had they contented themselves with a mere statement of facts, the decisive preponderance of worth and excellence, which these volumes prove to have belonged to Mr. Wakefield, would have induced dispassionate readers to have acquitted his intentions; and to have regarded his political delinquencies as errors of the head, with which the heart had no concern.

From the period at which Mr. W.'s own account of himself breaks off, to that of his imprisonment, he had never changed his residence, which was in the vicinity of the metropolis. His confinement lasted two years, and he survived it only a few months.

We shall now present to our readers some passages relative to Mr. W.'s conduct while in the gaol at Dorchester, which illustrate the genuine goodness of his nature, and the pure principles by which he was actuated:

'It excited no common interest to observe the kindness and courtesy of his behaviour towards all the prisoners. They, in return, were eager to seize every opportunity of evincing their gratitude for an attention to which they were so little accustomed. Of the greater part of them it might be truly said, that with the exception of himself, they had

> "No eye to mark their sufferings with a tear,
> No friend to comfort, and no hope to cheer *."

'He took great pains to inquire into their *peculiar* cases, and made them the subject of frequent conversation with his friends, who in several instances, had the satisfaction of contributing to their relief. One instance has been already noticed, and more might be added, even from our own personal knowledge. The prisoners frequently requested him to draw up petitions in their behalf, for mercy, or for mitigation of punishment. These offices of Christian charity, and a thousand others, did he most cheerfully perform †.

'It

'* Day's "Dying Negro."

'† The following account of Mr. Wakefield's minute attentions to the wants of the prisoners we received from an eye witness in his own family. It places him in so amiable a point of view as to require no apology for it's insertion.

"During the high price of bread he bought large quantities of mackarel, which he distributed amongst the *prisoners:* he also occasionally gave them money for tea; sixpence to each of the men, and a shilling to the women. To such of them, who were desirous of employing themselves in reading on Sundays, and after their work, he gave *Testaments*. In the winter of the year 1799 and 1800 the weather was remarkably severe, and he supplied them with potatoes, tobacco, and other things, of which they stood in need, as their portion

'It was indeed a sentiment frequently urged by him, that the most exalted endowments of intellect, unaccompanied by a disposition to active benevolence, forfeited all claim to respect.

'The following extract from his manuscript papers forcibly inculcates the same doctrine. The recurrence of this sentiment, in various parts of his writings, proves in a great measure that it was not merely a speculative opinion. It was carried into the constant practice of his life, and became the rule by which he estimated his own character, with no less impartiality than that of others.

'He remarks, "*that* knowledge only is of value which exalts the virtue, multiplies the comforts, soothes the sorrow, and improves the general felicity of human intercourse; which accompanies the possessor in every condition, and through all the vicissitudes of mortality; which exhilarates and amends society, which solaces and animates the retirement of domestic life."

Mr. W.'s letter to his daughter, who was then on a visit to Dr. Crompton of Eton near Liverpool, strongly points to a difference between the private individual and the author, which has been known to exist in many other instances, while it shews the degree in which this tender father possessed the kind affections. We copy some parts of it:

"Dorchester Gaol, Oct. 19, 1799.

"My very dear child,

"I shall occasionally employ myself in giving you a few directions, which may contribute to the perfection of your conduct and the improvement of your understanding; but I do not require from you a punctual reply to all my letters, and I shall be fully requited by a few lines either to your mother, your sister, or myself. I wish you in this, and in every other respect, to consult your own inclination and convenience, under the government of conviction, and a just regard to propriety and decorum.

"It is unnecessary for me, I know, to desire your attention to my advice. You must be persuaded that I can be impelled to an occupation, most odious in general, and almost insupportable, from my attachment to other pursuits, by no motive but affection for you, and that I can propose to myself no object but the advancement of your happiness. Few people also have been more accurately observant of men and manners than myself: so that my suggestions will not only be the offspring of affection, but the deductions of experience."——

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of bread was comparatively small, and the quality very inferior. He likewise contributed greatly to the comfort of the *debtors*, by giving them his advice, in their affairs, and sending the newspapers to them daily. He also wrote letters for them to their friends, and was the means of procuring the liberation of several. To *them* likewise he gave money for coals and other necessaries. After their release many of them sent small presents of fish, and other trifling things, to shew their gratitude for his kindness."

"You have that frankness and openness of manners and conversation, which I have always encouraged in you, and which is the result, I am persuaded, of an undisguised and uncorrupted heart. But let me entreat you, my dearest love! to express, on all occasions, your dissent from the opinion of others in the softest manner, and in the most conciliating language. Though some people regard me as violent and self-willed, I know very well that I owe the extraordinary affection of my many friends to no one property so much as a kind attention to their sentiments, and a civil manner of disputing them. Nothing so much becomes all mankind as gentleness, condescension, and an unassuming proposal of our opinions: but this complacency of deportment is most of all becoming the young and inexperienced, and especially your own sex.

"Sir Isaac Newton, the most sublime intelligence among the sons of men, was also the most modest, the most humble, and the least disputatious person, that has yet existed. I need not mention that self-love and pride urge every human being to oppose, repress, and disparage the forward and the petulant; whilst the benevolent, and polite, and conciliating, secure to themselves the universal homage of deference, esteem, and love. So certainly will our own happiness be effected by an undeviating assiduity in promoting the happiness of others. Adieu! my dear child, accept the affectionate wishes and remembrances of us all, and fail not in communicating our respectful acknowledgments to all the family.

"Believe me, my dear,

"Your most loving father,

"Gilbert Wakefield."

Writing on another occasion to his daughter, he tells her;

"The assizes here ended last week; and the number of criminals exceeded that of any former occasion. Thirteen, I think, were condemned, and four are left for execution, three of whom have never been in a gaol before. They are now undergoing the previous torture of cold solitary cells, heavy irons, with bread and water to continue existence, rather than sustain life."—

'The case of these condemned criminals (add the editors) very much interested his feelings, already oppressed by the dangerous, and at length fatal illness of his youngest child. On application to the magistrates he obtained permission to visit them in their solitary cells, and exerted himself to the utmost in preparing their minds for the awful fate which awaited them.

'Their desponding melancholy, when he first visited them, was great beyond expression. But his intimate knowledge of human nature enabled him to enter fully into their situation, and to communicate such instruction, and open to them such views as their previous extreme ignorance would allow. Here he endeavoured to put in practice, as far as his situation would permit, those methods of influencing the mind by kindness and persuasion, which he so strenuousl

ously enforced, as the only rational mode of attempting the reformation of criminals.

'He was highly gratified by observing the good effects of his attentions, and soon had the happiness to perceive, that

—"to each cell, a mild, yet mournful guest,
Contrition came, and still'd the beating breast."

'Such was the result of his affectionate treatment of these unhappy men, that they became at length perfectly composed and resigned to their fate, which all of them suffered with the most entire firmness and decent resolution.

'Under the impression of these circumstances, Mr. Wakefield again wrote to his daughter.

"Dorchester Gaol, March.., 1801.

"My dear child,

"Another melancholy event has agitated our feelings during the last week: the execution of four men for robberies. I felt an unusual interest in their situation; and as they were extremely ignorant, I was desirous that some attention should be paid them beyond the formal and unimpassioned duties of the chaplain.

"The time was short, but I obtained leave from the magistrates to visit them, and was with them five different times. I employed the opportunities to the utmost capacity of their attention and understanding; and I enjoyed the satisfaction of perceiving, as well as learning from the reports of their attendants, that their minds, in consequence of my instructions and admonitions, from a rambling and confused sense of things, soon settled into that serenity of resignation, and decency of firmness, which their situation required.

"It is universally allowed, that no men ever met death with more tranquil resolution, than these poor creatures. Nay, one who had been uncommonly dismayed at first, and had expected a reprieve, declared himself so resigned to suffer death, as to feel no desire of deliverance; and they welcomed the summons to the execution with a readiness, and even cheerfulness, that commanded the admiration of the beholders; whose lamentations and sorrows, and mine among the rest, formed a striking contrast to their steadiness, silence, and magnanimity."—

'To have witnessed such a scene as he has here described would, under any circumstances, have made a deep impression on Mr. Wakefield's mind. His sensibility on this occasion was heightened by a domestic affliction, to which we have already alluded, and which took place within a few days of the event just noticed. The state of his mind under this calamity discovers itself in his letters, and was not a little aggravated by his solitary situation. "Alas!" says he to a friend, "since I wrote to you before, our little fellow has been taken from us. Last Sunday morning, about six o'clock, he departed from the world, and has occasioned a pressure of affliction to his mother, sister, and myself, which it might appear an ostentation of sorrow to describe in correspondence to it's reality. A severe

trial! increased by alternate hopes, and indeed, clear prospects, of recovery."—

'From a deep conviction of the truth of these principles, he often lamented that he had not *permission* to communicate instruction to his fellow-prisoners, from time to time, suited to their various capacities at a season when entire seclusion from the world, and its temptations, might well be expected

"To leave them leisure to be good."

'Under the same impressions he observes, "I attended the *Church-Service*, occasionally, at Dorchester Gaol, though I never attend it elsewhere; being not only willing to countenance the ignorant in the seriousness of devotion, but fond of encouraging the poor and wretched by an equality of association with them. I can truly say that I felt a pleasure and pride in making myself equal to these despised men of the earth, beyond what such an association with their superiors could have excited in my bosom."

The following traits we believe to be infallible indications of a kind and good heart:

'His fondness for young persons has been noticed more than once, and it was a very observable feature in his disposition. He entered with great interest into their innocent amusements, particularly those of his own children, not unfrequently laying aside his books, and devoting an hour with them to a game of cricket; or instructing them in the arts of making and flying a kite, in both which he was quite an adept. To the levities, and even follies, of youth he was indulgent; and an enemy to all unnecessary severity and restraint; aiming rather to excite the practice of virtue from a detestation of vice, than from that more servile, and generally ineffectual, principle—a dread of punishment.

'Towards the aged and infirm, his behaviour was marked by the most kind attention and respect. To inferiors of every decription he conducted himself with uniform condescension and affability; making it a rule, as he expresses it in one of his private papers, "always to speak with courtesy and civility and respectfulness to the servants, and even to the meanest person in the streets."

Dr. Parr, in a letter to Mr. Wainewright, which reflects as much honour on the feelings as on the learning of the writer, does not spare the defects of his deceased friend, but at the same time confers on him high praise, which is of the more value because it is discriminative:

'Many of the errors, which occur in his emendations, and many of the imperfections which have been imputed to his Latin style, may, I think, be traced to the following causes.

'The first, and perhaps the most powerful, which presents itself to my memory, is, that he had not received his education in one of our great public schools, where his taste would have been early and correctly

rectly formed; where a traditionary stock of principles would have been ready for his use in the opinions and compositions of his school-fellows; where the conjectures and arguments of commentators, unaccompanied by their rude disputes, would have been first conveyed to his mind; and where a judicious instructor, by his own remarks, would not only have assisted the judgment of Mr. Wakefield, but would have taught him to smile at the self-importance, and to avoid the acrimony, of the most eminent critics. Dr. Warton of Winchester, and Dr. John Foster of Eton, carried into their writings the same candid and liberal spirit which pervaded their oral instructions; and their examples, I am sure, were equally favourable in their literary and moral effects on the minds of their scholars.

'Mr. Wakefield was himself very sensible of the inconveniences to which he was exposed from another circumstance, which I am now going to mention; and in his letters to me, he has more than once lamented them most ingenuously and most feelingly. In consequence of his habits of retirement, of his separation from the English church, and the English universities, of his residence in places far remote from the capital, and of his numerous and honourable employments, when he came into the neighbourhood of it, he seldom had access to the conversation of such among his countrymen, as are most distinguished for philological learning. But, from my own personal experience, I can say with justice of those who take the lead among them, that Mr. Wakefield would have derived the greatest advantage from their friendly communications; and would have met, not only with more wisdom, but with more candour, than the generality of the world is prone to ascribe to verbal critics. If much intimacy had fortunately subsisted between these excellent men and our friend, he might have been often contradicted; he would have been sometimes vanquished; but he would have always been enlightened, and very seldom displeased. "Si quidem vera Amicitia nullam fert Επιχαιρεκακίαν, nullam Malevolentiam, nullam Invidiam, Irrisionem nullam." Life of Ruhnken, page 162.'—

'I suspect that his mind was embarrassed and confused by the multiplicity of his reading; that it was not sufficiently stored with those principles which a man of his industry and sagacity might have easily collected from the great work of Henry Stephens on the Dialects, and from the celebrated preface of Pierson to Mœris: that he passed with too much rapidity from writers of one age and in one dialect, to writers of other ages, and in other dialects; from prose to verse; from epic to dramatic poetry; from tragedy to comedy; from epigrammatists to lyric writers: that he had read much, observed much, and remembered much; that he was eager to produce the multifarious matter which he had accumulated; and that he wanted time or patience for that discrimination, which would have made his conjectures fewer, indeed, but more probable; and his principles in forming or illustrating them more exact.'—

'I have, therefore, sometimes indulged a wish that Mr. Wakefield, instead of pushing on to fresh editions of books, or to fresh emendations of writers, had sitten down to review his own critical works. When the first and sudden allurements of emendation had passed

away—when his mind was at leisure to consider "the objections which might arise against the change which once appeared to him happy"—when correction was the professed and immediate object in which he was to be employed, I am persuaded that he would have observed and retracted many of his own mistakes; and that he would have placed a proper degree of reliance upon those canons of criticism, which he had examined negligently, and rejected hastily. Some of them have been long established by the general consent of scholars, and others, though recent, are decisive and illustrious proofs of sagacity in the persons who proposed them. Most of his prejudices, indeed, would have been corrected, and most of his deficiencies would have been supplied, if he had met with opportunities for conversing familiarly with the scholars who adorn our capital and our universities.

'It was once suggested to me that even his arduous and most meritorious labours in the elucidation the Scriptures, might have no very favourable influence upon his judgment, when he directed his thoughts, as an editor and as a critic, towards the profane writers of antiquity. Upon this point, I shall not myself attempt to decide; nor do I think it necessary, upon the present occasion, to enlarge upon the very different qualifications for criticism, in those who undertake to explain the *sacred* writings, and those who are employed upon the *classical* writers of antiquity. But in justice to Mr. Wakefield, and with frequent and important differences of opinion from him upon controversial questions in theology, I must acknowledge the success, and commend the judgment with which he applied his philological learning to the illustration of the scriptures.

'The natural vigour of his mind, the great increase of his knowlege, and the gradual improvement of his taste, are visible in many of his later English productions: for in point of elegance and correctness as well as energy, they far surpass the earlier productions of his pen in his own language.

'He seems to have composed in *Latin* with great ease and rapidity, I mean in his later works, when practice had enabled him to overcome the difficulties of which he complains in his Memoirs. Habit, no doubt, was accompanied by improvement, as well as by facility. But, in common with many other scholars, he had not attained to any eminence in the art of what Wyttenbach calls "vel Latine scribendi, vel bene." Life of Ruhnken, pag. 227.—In the general structure of his sentences there is something of harshness and embarrassment. His periods are seldom harmonious; and none, I fear, of his Latin productions are wholly free from faults, which he would have been taught to avoid in our best public seminaries, and of which I have seen many glaring instances in the works of archbishop Potter, Dr. John Taylor, Mr. Toup, and several eminent scholars now living, who were brought up in private schools.

'In thus endeavouring to account for the imperfections of Mr. Wakefield's writings, I would not be understood to depreciate their *real*, *great*, and *solid* merit. Many who, like myself, discern those imperfections, are far below Mr. Wakefield, not only in industry, but in acuteness; not only in extent, but, perhaps, in accuracy of knowledge; not only in the contributions which they have made, or endeavoured

deavoured to make, to our general stock of knowledge, but in their capacity to make them so largely or so successfully.

'While, therefore, we state what Mr. Wakefield has *not* done, let us bear in mind what he *actually* did; and when we enumerate the causes, which might have enabled him to *do better*, let us remember the *obstacles* with which he had to contend, when he *did so well*.

'He had fewer incentives than other men to exertion, from secular emoluments. He had fewer opportunities for improvement than others, from access to public libraries, from the advantages of public education, and above all from the company of persons accurately and profoundly learned. But his diligent researches, his extensive and various knowledge, his zeal for the diffusion of learning, and his solicitude for the discovery of truth, will always be remembered with respect by unprejudiced judges, who consider the numerous difficulties with which he had to struggle, and the virtuous motives by which he was actuated.

'For my part, I shall ever think of him as one of the best scholars produced by my own country in my own age; and as one of the best men who, in *any* country, or in *any* age, have examined the evidences of Christianity seriously, believed them sincerely, defended them earnestly, and endeavoured to practise the duties which it inculcates, steadfastly and faithfully.'

In addition to these remarks, a Clergyman of the Church of England, whose name is not given, has drawn a very neat character of his lamented friend.

Dr. Pett, also, who attended Mr. W. in his last illness, has furnished a sketch of the death-bed scene, and an account of the progress of the fatal fever, (a typhus,) which are equally creditable to his feelings and his judgment.

The interest of this publication has induced us considerably to extend this article, yet we have omitted many passages which we had designed to extract. If we have taken a favourable view of the subject, we can assure our readers that it has arisen from no partiality for excentricities and questionable opinions, but from the lively impression in favour of Mr. Wakefield, made on our minds by the many proofs here afforded of his eminent private worth and high mental culture. We can never be brought to call in question his sincerity, nor to believe that he intended mischief; and whatever grave authority may have observed, there never was a heart more a stranger to hypocrisy than his. It does not become us to comment on the sentence which a tribunal of the country pronounced on him: but we shall venture to observe that, in his case, the Forum did not suffer a regard for the Porch and the Grove to bias its decrees; that the sternness of the laws did not relax in favour of the Muses; and that the little success of Mr. Wakefield, as an advocate in his own ause, shews that sim-

plicity and ingenuousness are not the choicest weapons of defence in our courts. We cannot refrain, also, from expressing our surprize and regret that it was deemed unsafe by the Magistrates of the county of Dorset, to allow an eminent scholar to have daily intercourse with his family, when the same privilege had been before allowed in London to greater offenders, and to persons of far less consideration.

That we are not singular in our estimate of Mr. Wakefield's character appears with weighty evidence, from the highly respectable patronage which he experienced, when the sentence of the law took him from active life. The first names for rank and character, and persons of opinions very opposite to his own, graced the list of subscribers to a fund which a few friends undertook to raise; and the sum amounted to 5000l., notwithstanding that some newspapers denounced all the contributors as disaffected persons. The testimonies of Dr. Parr, Professors Heyne and Jacobs, the monuments which he has left behind him, and the absence of detractors, leave no room for doubt in regard to the variety and extent of his learning; and we are informed that, at no period of his past life, was he advancing more rapidly in this career than at the time immediately preceding that in which he was removed from all the pursuits of this world.

A mezzotinto portrait of Mr. Wakefield, prefixed to the first volume, exhibits a countenance strongly marked, and much in harmony with the features of his mind.

ART. V. *Thoughts on the Trinity.* By George Isaac Huntingford, D.D. F.R.S., Warden of Winchester College, and Bishop of Gloucester. 8vo. 3s. Cadell and Davies.

WITH a pertness which it is not easy to restrain, modern wit has denominated the Trinity, "a Bishop-making and Bishop-promoting doctrine." We, however, consider this subject as of too awful a nature to be viewed through the medium of levity, and are not disposed to substitute ludicrous insinuations for serious inquiry; though we cannot but observe with real regret that the dignitaries of the church are attempting to revive this unpropitious controversy. In Dr. Huntingford's pamphlet before us, we perceive the man of learning, the calm reasoner, and the liberal Christian; yet we will honestly confess that we perused his 'Thoughts on the Trinity' with more concern than pleasure; because he appears not to us to have thrown any fresh light on this mysterious point, or to have removed any of the difficulties with which it

it is enveloped. When we say this, we disclaim all intention of entering the lists against him, for we have no wish to resuscitate a dispute which, from the manner in which it has hitherto been conducted, promises no beneficial result. At the same time, we feel it to be a duty which we owe to our theological readers, since the subject has been thus recently discussed by so respectable a writer as the Bishop of Gloucester, to state our opinion of the true point of view in which it ought to be placed; and to notice the kind of reasoning employed by this champion, in support of that side of the question which he steps forwards to defend.

That the nature of the Deity is incomprehensible by us is one of those negative truths, to which all men readily assent: but this is no proof of our believing the essence of an incomprehensible proposition. Here our belief goes no farther than a belief in our ignorance. Dr. H. observes that 'nothing can be so mysterious as the existence of God, and yet to believe that God exists is the foundation of all religion;' from which he infers that Mystery and Religion are inseparable: but if, by Religion, he means religious belief, he is not perhaps strictly correct. The existence of God is a matter of deduction or demonstration, and so far is no mystery, but a rational object of faith and an intelligible basis of religion; the *mode* of that existence is beyond the discovery of the human intellect, or is a complete mystery, and as such presents no object of faith to natural reason; nor is our comprehension of it in any way necessary to natural religion. Revelation may discover to us more of the nature of the Deity, of his perfections, and of his purposes, than we can possibly acquire by the utmost efforts of our intellectual powers; yet still our faith, if it be accurately traced, will be found to go no farther than the actual knowlege which we attain by virtue of that discovery. When our Saviour informs us that "God is a Spirit," we fully acquiesce in the doctrine: but what is the amount of the acquiescence? We only believe, as Dr. H. remarks, that God is 'something which is not material, or incorporeal. Here we are lost.' Here, then, he might have added, our faith stops, just where the mystery commences; so that it is the negative of corporeality to God, and not positive notions respecting the nature of the Divine Spirit, which is the true amount of our faith. It is the same with regard to all subjects of a mysterious nature. We believe in the union of the soul and body, because we know the fact; of the *mode* of that union, we know nothing, and consequently believe nothing.

The doctrine of the Trinity, if a doctrine of Revelation, must be received as a matter of fact, on the evidence of Divine Testimony;

Testimony; hence, as the Bishop justly observes, 'on the ground of scripture the question must ultimately stand.' To scripture, then, the appeal should be solely made, and as, from the nature of the subject, we can acquire not an atom of knowlege beyond what is revealed, it behoves us rigidly to confine ourselves within the limits of Revelation. Here we are enjoined to perform the rite of baptism "in the name of the Father, of the Son, and of the Holy Spirit;" and we are informed that the Son is "the only-begotten of the Father," and that the Holy Spirit "proceedeth from the Father." What is the fair amount of this testimony? Are they anywhere expressly said to be *three persons* constituting *one* Godhead? Are not terms forced into this controversy which are not justified by scripture, and can those terms assist its elucidation? Can the words *Person*, *Substance*, *Subsistence*, and *consubstantial*, facilitate our comprehension? The Bp. of Gloucester tells those who object to the use of the expression "Trinity of the Godhead," on the ground of its not occurring in scripture, that the same objection may be made to the expression "Unity in the Godhead;" which is indeed true: but an adversary to his hypothesis will ask him if there be passages which assert that there are *three* Gods, as there are passages which unequivocally assert that there is *one* God? He will reply that a *plurality* of Gods is repeatedly asserted. This brings the matter fairly to issue: but what is the Bishop's mode of proof? We are concerned to state that he contends for the word *Elohim* as including the enunciation of this mysterious doctrine, without noticing what the learned Selden and others have remarked on the imbecility of this argument. When the word Elohim is applied to Moses, can it mean a plurality? When it is applied to the apparition raised by the Witch of Endor to personate Samuel, can it mean a plurality? When it is applied to Baal, can it mean a plurality? When in Exod. xxxii. 4. it is applied to the golden calf, can it mean a plurality? In the last of these instances, the case is decisive. "There was (as Dr. Geddes remarks) but *one* image, and the plural is probably used only for the sake of more majesty." Moreover, the Jews, who must be admitted to understand their own language, protest against the inference which Christians draw from the use of the plural term *Elohim*.

If the Trinity be proved, it must be by texts out of the *New* and not out of the *Old* Testament. The antient Jews were idolators, but not Trinitarians. There is more evidence for its being a Christian than for its having been a Jewish or a patriarchal doctrine. Even supposing the tenet to be masked or veiled in the use of the word *Elohim*, it was not displayed

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in any sacred rite, no baptism nor circumcision having been performed in three names expressive of Father, Son, and Holy Spirit. In short, the question is, whether it makes a part of the Revelation of the New Covenant?—so that we need not pass the boundaries of the New Testament.

When the Bishop of Gloucester observes that, 'on the principles of reason, no man can prove that the Deity cannot reside in Three Spiritual Intelligences,' we allow that his remark is perfectly just: but it is also perfectly nugatory. The point in debate does not respect what cannot be disproved, but what has been actually discovered or revealed: the anti-trinitarian does not undertake to prove that three spiritual intelligences cannot reside in the Godhead: but he calls on the trinitarian to shew what passages of scripture authorize him in asserting that they *do* so reside. The same remark will apply to a similar position of Dr. H. in a subsequent section. 'The eternity of Three Spiritual Intelligences in quality of one Godhead, we cannot prove to be a doctrine erroneous; because we have no sufficient knowlege of Spirituality and Essentially Divine Nature.' To what do such propositions tend? They can only serve to invert the order in which the subject ought to be contemplated. Proof of the affirmative is required from the advocate of the doctrine, and not proof of its absolute impossibility from the opponent. It must rest on positive evidence.

Supposing the doctrine of a Trinity in Unity to be established in scripture, the next inquiry will be into the mode of worship which the same scripture inculcates. Are we, to use the words of the collect for Trinity Sunday, "to acknowlege the Eternal Trinity, and to *worship* the Unity;" or are we left at liberty to worship each person separately as a distinct God, or all conjointly as making One only true God? Some directions seem to be necessary in so difficult a case: but we look in vain for any such in the N. T. We have not Father, Son, and Holy Spirit mentioned together; except in the Baptismal Ordinance, and in a Doxology or benediction at the end of one of St. Paul's Epistles,—for 1 John v. 7. is now abandoned by all the learned as spurious; and it is for the reader to consider how far they are thus pointed out as distinct objects of worship; or how far, if distinct objects of worship, they can be regarded as only one object of worship.

We deem it proper thus to state the real matter at issue between Trinitarians and Unitarians: but, as we purpose not to become principals in the controversy, we shall not particularly animadvert on the several passages in the N. T. on which Dr. H. rests his demonstration. We must, however,

ever, observe that, on several occasions, he takes weak ground, and manages his argument with little success. In § 44 he thus reasons:

'The zeal of the Jews for the name of God is well known. How then can we account for St. Thomas's addressing himself on a most remarkable occasion in these words to Christ, "My Lord, and my God!" (St. John, xx. 28.) We cannot sufficiently account for it otherwise, than by saying, that even to this Apostle, who was far from being credulous, the Resurrection appeared to be, as it certainly was, an incontestible proof that our Lord was, what he had asserted himself to be, in nature Divine. But if Divine in nature, then God.'

Here the objector might remark that the Bishop has proved too much; for if a resurrection establishes divinity, we shall all at last be proved to be divine, and consequently Gods; since it is said, "God hath raised up the Lord and will raise us up also." To be in nature divine, and absolutely one in essence with God, are not synonymous expressions; for true Christians are mentioned as being "made partakers of the divine nature" (θειας φυσεως).

Again, § 59. affords us this singular comment on a passage of scripture, which we did not expect to see quoted in this argument:

"I thank God that I baptized none of you," says St. Paul to the Corinthians (1Cor. i. 14). Why should the Apostle manifest so great earnestness, and why express himself so very strongly on this occasion? Because, he thought it would be dishonouring Christ if he had admitted disciples in his own name. And wherefore should he be anxious on that account, if he had believed Christ to have been merely human, and to have been still sleeping in the grave? He could have incurred no evil, present or future, had Christ been merely human, and still sleeping in the grave. It is clear then he believed Christ to be more than human; to be raised from the grave; to be the witness, the judge, the rewarder of his actions.'

Surely Dr. H. cannot call this *reasoning*. St. Paul must have believed that Christ was one with the Father; because he thanked God that he had been generally employed in baptizing the Corinthian converts! What a strange inference! The Apostle was the servant of Christ; and his thankfulness on this occasion proves his fidelity to his master, but does not shew us what he thought of the person of Christ.

It is difficult to attempt to explain the distinct personality of each person, without running into direct Tritheism; and equally difficult to explain the priority of the Father, without destroying the Godship of the Son and Spirit. Dr. H. has not been more fortunate than his predecessors in conquering this embarrassment. He says that the Father, as communi-

cating

cating Godhead, must be the origin of Godhead; yet he contends that there is no priority of *time*, but only a priority of *order*. There seems as little ground for this distinction, as for his remark on the Apostle's creed, that, 'though the word "Trinity" is not mentioned in it, the substantial meaning of the word is implied.' That man must be a keen discerner of Mysteries, who can see the Trinity in this creed; which respects not the eternal generation of the Son, but merely the generation of Jesus Christ in the womb of Mary.

On the whole, we are persuaded that these Thoughts will create for Dr. H. very little reputation as a good logician; whatever effect they may have produced on his own mind. From a passage in the preface, it might be inferred that the Bishop formerly had his doubts at least of this doctrine; for he says that 'he has been long impressed with the force of this solemn charge, "when thou art *converted*, strengthen thy brethren:" but whether he be a convert or an uniform believer, he considers himself as having done his duty by this attempt to support what he regards as the 'antient faith;' and though there appears little prospect of converting infidels, he may nevertheless be hailed as a strengthener of the brethren.

A reply to this pamphlet has been advertized, but we have not yet seen it.

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Art. VI. *The Life of C. G. Lamoignon Malesherbes*, formerly first President of the Court of Aids, and Minister of State, Member of the Academy, &c. Translated from the French by Edward Mangin. 12mo. pp. 245. 3s. sewed. Longman and Co.

These pages exhibit the outlines of a character distinguished most eminently by purity and worth, and at the same time recommended by all the advantages which are conferred by family, rank, and accomplishments both elegant and solid. Europe, in the eighteenth century, does not furnish an individual of greater interest, and on whose history the mind dwells with more satisfaction and delight.—The narrative has little to boast on the score of method or arrangement: but, as it details the most interesting passages in the life of such a man, it cannot fail to engage attention, and is intitled to a considerable share of our notice.

M. de Malesherbes was born at Paris on the 16th of December 1721; his grandfather was the President de Lamoignon of the reign of Louis XIV., the patron of Letters and the friend of Boileau; his father, the second son of the President, filled the high situation of first President of the court of Aids, and was afterward raised to that of Chancellor of France:

'Malesherbes,

'Malesherbes, destined for the highest offices of the state, applied himself with enthusiasm to the study of the laws.'—

'Possessing an intense love of application, he could not fail to benefit by the wise precepts of his father. After studying with great advantage under the Jesuits, and obtaining a perfect knowledge of equity, he employed his hours upon history and political economy, and evinced a degree of erudition very rare, at a time when all the young men of rank, influenced by a corrupt court*, abandoned themselves to the pursuit of effeminate pleasures.

'His father then could have procured him the post of counsellor to the parliament; but he too well knew the importance of such a situation, and would not allow his son to be confounded with the herd of those, who, purchasing the liberty of deciding on the lives and properties of their fellow-citizens, thought themselves exempted from the necessity of acquiring that knowledge which would fit them to exercise with dignity the most august functions of the magistracy.

'With the intention of preparing his son, he had him appointed deputy solicitor-general; in appearance a place of great inferiority, but which gave him an opportunity to try his first steps in the walk of politics.

'In right of his office, Malesherbes frequently addressed the parliament, and there always displayed unerring good sense, a sweet, persuative eloquence, and a profound acquaintance with mankind and human affairs: in short, he made himself remarkable in a situation wherein others were scarcely noticed.

'It was not until he had undergone such a trial as this, that his father obtained him the appointment of counsellor to the parliament of Paris; and he was then only 24 years old, but had more reflection and more judgment than many of his seniors.

'Six years after he obtained the reversion of the place of first president of the Court of Aids, held by his father, whom he ultimately succeeded December 14. 1750.'

The ability, courage, and firmness which he displayed in this situation, are known to all Europe. Some very remarkable instances are here detailed, which we should quote with pleasure, if unrestrained by limits.

In April 1771, the unparalleled measure projected by the daring and unprincipled Maupou was carried into effect; the supreme courts of the metropolis were all decreed to be abolished; the venerable magistrates were banished; and new tribunals were erected which were filled by men who were sold to the Court. No civil government which could thus conduct itself could be expected to stand. The behaviour of the President of the court of Aids on the occasion is temperate, great, and worthy of himself.

'* The court of Lewis XV.'

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The court in which M. de Malesherbes presided was suffered to exist some time after the others had been annihilated; and he adopted the measure of expostulating against its intended dissolution. We subjoin a part of his address in that juncture, as it displays his intrepidity, and his benevolent and patriotic views:

"Terror," said he, "has not shaken our firmness: it is notorious that all manner of access is denied to truth: our demand to be heard will doubtless expose us to the effects of powerful hatred—but our silence would insure our being accused by the whole nation of treason or cowardice.

"The rights of that nation are those alone for which we this day contend: in other times, we should have told you that those of the magistracy were violated with every circumstance of inhumanity; that the magistrates themselves are dispersed over the kingdom by your orders, and, by an unexampled species of cruelty, care has been taken to select the most lonely districts, where they might want all the conveniences, and even the necessaries of life, to aggravate their disgrace.

"These courts are now the last remaining protectors of the helpless and unfortunate; all the rest are reduced to mute and passive submission: no individual will dare to expose himself to the anger of a commissary, or a commandant; much less to that of a minister. And, although we were not interested to fulfil our functions:—though we were deaf to the voice of duty, yet we cannot be so to the moans of a people suffering by the interruption of justice.

"Cruelly must the rights of the nation have been invaded, and potent must the sentiments of virtue and honour be in magistrates who can thus lay themselves open to imprisonment, to exile. to the injuring of their fortunes, to the loss of health, and even to the loss of life, which has been the fate of many amongst those condemned to banishment.

"By what fatality are they urged thus to force the men of France to remind their governor of those laws which Providence has imposed upon him, together with his crown? Sire! You hold it from the Almighty—but do not refuse us the satisfaction of believing that you also owe your power to the voluntary submission of your subjects: or rather—without agitating questions of this melancholy nature, which should find no place under a reign such as yours, deign to reflect that the divine power is the origin of all lawful dominion; but that the supreme happiness of the people should ever be its end and aim; and that God has put the diadem on the heads of kings, only to ensure to mankind security of existence, liberty of person, and the tranquil enjoyment of property.

"Sovereigns may have more or less power, but their duties are invariably the same: should there be any so unfortunate as to preside over a people destitute of laws, they are compelled to supply the place of these, as well as they can, by their personal love of justice, and a prudent choice of those in whom they deposit their authority But —*if there are laws—if the people look on them as the ramparts of their liberty—if they are really a useful restraint against the abuses of authority*

—excuse our making it a question, Sire, whether, in any state, a sovereign can dispense with such laws: it is enough for us to tell a prince who is the friend of justice, that he ought not.

"It is given out that your majesty means to replace those members of the parliament who have refused to be the despicable tools of your ministers: we must be so bold as to assure you, Sire, that there will be found none to fill their room, but men who, in accepting that station, will *sign their own dishonour*: one part of them, from ambition, will be content to face the public odium; the rest will sacrifice themselves with regret, but be forced to it by indigence: *the first, consequently, must be already corrupt—the others likely soon to become the same.*

"Such, Sire, are the judges you are about to give to your people; and by such as these must be determined the fortunes—the reputations—the existence of Frenchmen! On the other side, the ministers, at their pleasure, take away the properties and subsistence of the citizens—and their feelings as men of honour are all they have left *—for these cannot wither even beneath the blight of arbitrary power.*"

'These expostulations only increased the fury of the ministers; and Malesherbes was banished to his own country seat by a "lettre de cachet," dated the 8th of April.'

We cannot forbear laying before our readers the picture which is here given of the worthy President, when released from the cares and toils of his exalted station. This respite from active life continued for more than three years.

'Malesherbes, withdrawn from the stage of public affairs, passed his days in serenity at his retirement; dividing his time between his family, his books, and the cultivation of his gardens.

'He had written a vast number of valuable remarks on the political condition of France, the administration of justice, upon agriculture, and natural history. These observations, which he designed to arrange, and which were afterwards carried off by the revolutionary barbarians, breathed the spirit of an enlarged philanthropy, an enthusiastic love of his native land, and a lofty and valorous independence.

'Every hour of his day was marked by benevolent actions or useful discoveries. Rising before the dawn, he walked out to watch the progress of vegetation, and admire, in respectful silence, the ever-new and various wonders which nature pours forth with a lavish hand, for the benefit of human kind.

'He encouraged, by his example, the numerous labourers whom he employed in tillage; with the spade in his hand, he took delight in digging the ground; and never forsook his task, till, exhausted by fatigue, he would retire to repose himself under the shade of trees which his own hand had planted.

'His mansion was furnished in the most unostentatious style; for he found more pleasure in giving bread to an hundred poor persons, than in squandering immense sums on costly decorations. His place was laid out upon the principles of the old gothic manner; accordingly, people of *taste* advised him to throw all down, and rebuild upon a modern-

modern plan—but he had inherited the edifice; all his ancestors had lived in it, and he preserved it as a family piece; a sacred monument of his attachment and respect to his forefathers.

'His table was economically supplied, and his domestics few, although his annual expence was considerable; but his wealth was employed for the gratification and advantage of his dependents: canals carefully formed, meadows reclaimed, marshes drained, the roads in his neigbourhood skilfully made, dykes opposed to the violence of the torrent, umbrageous walks, and picturesque plantations, were the objects on which Malesherbes expended his income.

'To facilitate the communication with different parts of the country, he constructed several bridges of solid masonry: the traveller, too, shared his benevolence; a shady walk near the high road protected him from the fervor of the sun; and for the repose of the humble foot passenger, commodious benches were at hand, while a fountain of pure water flowed to appease his thirst. He also contrived means to lighten the fatigues of the weaker and more amiable sex; and built convenient sheds on the borders of the river, where the cares of domestic industry obliged the women of the village to remain exposed during the most rigorous seasons.

'Owing to this the inhabitants loved him as a parent; and under his influence every one enjoyed a degree of respectable ease: the children received instruction, the aged were held in honour; and the peasant who had cultivated his fields with most care, and managed his flocks or herds to the greatest advantage, obtained a premium, which gave birth to a virtuous emulation, and tended highly to the improvement of agriculture.

'Malesherbes derived his chief pleasure from the pursuit of natural history, and had acquired most extensive knowledge in that science: he wrote some very curious observations on the *larch tree*, and the *mahaleb*, or wood of St Lucia; he also composed a treatise on *pines*, and another on the varieties of the *orchis*, &c.

'He planted, in his grounds, at Malesherbes, a quantity of *shrubs* and *exotics*; these he had even familiarized to the climate, and multiplied them to such a degree, that, in straying through his woods, one might fancy himself transported into distant regions, where the *acacia*, the *palm*, and the trees of *Palestine* grow. High rocks, magnificent water falls, and majestic pines, added still more to the illusion; forming a situation singularly picturesque, and a display of enchanting scenery.

'Whilst this venerable philosopher forgot in the bosom of tranquillity the shameful manœuvres of court intrigue, the disgraceful traffic of corruption, and the arbitrary acts of despotic power, Lewis XV. wore out amongst his mistresses the remnant of a despicable life; and his perfidious counsellors continued, day after day, to dig still deeper that abyss which ere long was destined to ingulph the antique colossus of the monarchy.'

On the accession of Louis XVI. the supreme courts were restored, and the President de Malesherbes resumed his functions; and shortly afterward, he was appointed Minister by the

same monarch. Among the first acts of his ministry, was an examination of the state of the prisons. He set at liberty the victims of oppression, took methods to render the gaols salubrious, and regulated their internal administration:

'The prisons, thronged under the Duke de La Valliere, soon enclosed none but malefactors, or persons dangerous to the interests of social life: all those who, by a long captivity, had expiated some trival indiscretion, unguarded remarks, or speeches perhaps a little too free, were restored to society, and to their disconsolate families. Thus the name of Malesherbes was in every mouth; and all France blessed both the sovereign who took counsel of a sage, and him who so amply justified the confidence of his prince. The report which Malesherbes, on this occasion, laid before the king, affected him deeply: he could not refrain from tears on learning that a vast number of the imprisoned, worn out by cruel treatment, had actually lost their senses; and that others, from want of proper assistance, were a prey to the most deplorable infirmities: he thanked Malesherbes for affording their wretchedness all the alleviation in his power, and entrusted him with a considerable sum of money for their relief.'

The abilities and virtues of Turgot and Malesherbes, aided by the good intentions of Louis XVI., were insufficient to stem the corruption of the court; and in the struggle, these good and great men, as might be expected, fell victims to their noble efforts. Malesherbes, though he did not continue a whole year in power, contrived to render numerous and signal services to his fellow-subjects and his country. One object, on which he had laboured much, and in which he failed of success, was the restoration of the Protestants to their civil rights.

Having resigned his office, Malesherbes again retired to the enjoyment of the country, and afterward employed some years in travelling through France, Swisserland, and Holland. Several interesting particulars, and anecdotes, are recorded in this part of the narrative: but we must confine ourselves to the more prominent features of the portraiture.

The subsequent extract, while it shews the consideration in which M. de Malesherbes was held, displays at the same time his patriotism and loyalty: it also manifests the infatuation of the weak monarch, who was not insensible to his worth, but who could not appreciate the value of his advice:

'In 1786, the king again invited him to his councils, without appointing him any particular office in the administration.

'The reins of government hung loose in the hands of a well-meaning but feeble monarch; the parliaments had once more set up the standard of opposition; day by day the national debt augmented: in short, every thing announced the approach of a fatal crisis, when the ruling powers implored the long-required aid of Malesherbes.

'The

'The ministers, in calling him then to the cabinet, felt the propriety of sustaining their own measures by the interests of a man of spotless reputation, and of popularity to attract the nation's confidence. But Malesherbes was too clear-sighted not to perceive the abyss into which they designed to plunge their country: he poured forth in council the most formidable opinions; opposed all the vigour of his intellect to the erroneous advice they gave the king, and replied to the fantastic schemes of ministers, only by downright calculations and stubborn facts.

'Unfortunately his voice was not heard: his apprehensions they regarded as chimerical, his projects as hazardous, and his system of administration as a good man's dream; they therefore counteracted his best efforts, and persuaded Lewis XVI. not to listen to him.

'Malesherbes, compelled to keep silence, could not behold, without terror, the calamities they were preparing for their native country. He determined to make one more experiment; and composed two memoirs on the state of affairs, in which, with a bold and steady hand, he rent asunder the veil that concealed them.

'It is here that the mighty views and incorruptible honesty of the author are discernible; he has here compressed, in the ablest manner, every striking historical incident, and every idea which the profoundest reason could suggest: a faithful picture of the ills he warned them to shun; a frank and energetic defence of the respective rights and duties of king and people; the whole proclaiming the talents of a statesman. At this era, had his advice prevailed—what benefits would have accrued! what woes would have been spared!

'But the king was blinded by perfidious counsellors; men destitute of experience, who had glided from the toilet of the wanton, into the highest situations of the realm, could not endure to have their infirmities exposed; and Malesherbes, abhorred by the courtiers, the object of their malice and of their sarcasms, determined to quit for ever a court, to which, against his inclination, he had returned; and to pass the remnant of his days in the calm of solitude, and in the bosom of his family.

'The two memoirs, composed by Malesherbes before his final resignation, have suffered the fate of most of his other manuscript works, and been swallowed up in the bloody archives of the revolutionary tribunal.

'The friends of this eminent man, who knew what they contained, declare that they considered them as a perfect introduction to a history of the Revolution; they displayed an abundance of acute and philosophic observations, derived from experience, and from the histories of other countries; and exhibited the real situation of affairs and persons at the epoch of that memorable convulsion, which led the way to the establishment of the republic.

'Lewis XVI. was so egregiously prepossessed, that he had not even read over these two essays: in vain did Malesherbes, at different times, supplicate him for the indulgence of a private interview; he never could obtain one, and artifice at length succeeded in estranging the most virtuous of counsellors from the weakest of kings.

'When at last the eyes of Lewis were opened, he examined the memoirs of Malesherbes, and perceived that he alone had discovered

the true remedy for healing the wounds of the state: he then lamented not having listened to his admonitions—and, alas! late and ineffectual repentance! could not refrain from shedding tears at the retrospect.

'In the recesses of his woods, the news of the *Revolution* reached Malesherbes; and he heard of the event without astonishment; he was even, for an instant, sanguine enough to hope that he should now witness the extirpation of abuses: but he soon found that they reformed ancient institutions, only to fabricate establishments for new men and factious leaders, cursed with the ambition of becoming *great;* and fearless of the destruction they might bring on their country, so they could, in the end, but seat themselves upon her ruins.

'He, nevertheless, saw, with concern, wise and moderate men forsake their public stations at the moment when their assistance was most requisite.'

The chief remainder of his days were now employed in digesting plans for the improvement of agriculture; and his scheme of a society for the advancement of this branch of political economy shews in a strong light the bent of his mind towards the public welfare.

We cannot pass over the grand and affecting passage in Malesherbes's life, which elevates him so much above ordinary men, and which represents the honest monitor of the monarch's prosperous days soliciting leave to share his dangers. When we behold him exerting his voice in favour of his forlorn master, how grateful is the echo of it amid the unutterable horrors in the midst of which it was lifted up! In this extract, we contemplate a letter of the veteran hero of humanity, which is the crowning-act of a man who spent his life in deeds of virtue; and it will never be perused without awakening the soul to the most delightful and sublime emotions:

'Malesherbes, in his solitude, heard the dreadful particulars of what happened during the months of June, August, and September: —like the philosopher of old, he folded himself in his mantle, and bemoaned the sufferings of his unfortunate country!

'He had now attained the age of seventy years, and already saw approaching the termination of a life every moment of which had been consecrated to the happiness of his fellow creatures, when he was informed by the public prints that the National Convention had passed a decree for the trial of Lewis XVI.

'The great soul of Malesherbes was deeply afflicted; he remembered all the virtues of a king distinguished for his love of mercy; the best energies of his early years were awakened in his heart—and, departing instantly for Paris, he wrote the following letter to the president of the National Convention.

"Paris,

"Paris, December 11, 1792. First year of the Republic.

"Citizen President,

"I know not if the National Convention will allow Lewis XVI. counsel to defend him, or whether he will be permitted to choose any; if so, I desire Lewis may be informed, that, should he make choice of me for that office, I am ready to undertake it.

"I do not ask you to disclose my proposal to the Convention; for I am far from thinking myself a person of such importance as to attract its notice; but I was twice called to the councils of him who was my master in times when that station was an object of ambition to all; I owe him the same service, when, in the opinion of many, the post is one of some danger.

"Did I possess any possible method of acquainting him with my inclinations, I should not take the liberty of addressing myself to you.

"It occurs to me, that, from the situation you hold, you may have a better opportunity than any one else of giving him this information.

"I am, with respect," &c.

'This letter deserves to occupy the first page in the annals of virtue; it should remain an everlasting monument of courage, of modesty, and greatness of mind: nor can ancient or modern times afford a brighter instance of exalted generosity. Here we behold Malesherbes; and history will inscribe amidst its fairest records, this sublime act of a man of seventy, who, at the moment when terror chilled the ardour of the bravest, steps forward to solicit, as the most signal favour, permission to defend a king, bereft of his crown, and treated as the lowest criminal.'

The event of his interference, and the consequences of it to himself and his family, form an indelible blot on a vast population, too well known to require any reference to be here made to them. We shall close this article with the concluding page of this little volume, to the sentiments of which we cordially subscribe:

'Malesherbes died (under the guillotine) aged seventy-two years, four months, and fifteen days. He was, perhaps, the wisest and best man of his time; and his character will descend without a stain to posterity.

'The inflexible foe of arbitrary power, and the undaunted defender of the oppressed, throughout his life he lost no opportunity of drying up the tears of the afflicted, and never caused one to flow. The unassuming scholar, the liberal patron of polite letters, he was not content with inculcating in his writings the precepts of virtue, but gave the example in his conduct.

'Some foreigners have endeavoured to tarnish his fame, by accusing him, in a libel printed at Berne, of being a *philosopher*. This is a singular reproach! If philosophy be the love of wisdom, Malesherbes well deserved the accusation. But the Revolution, while it confounded ideas of every kind, also changed the meaning of words:

Thus, because some villains have usurped the title of patriots, patriotism is called crime; because fiends, clad in the sacerdotal habit, presided at the massacres of St. Bartholomew, piety is termed fanaticism; and because the factious have availed themselves of the authority of philosophers, philosophy and sedition are become synonymous: but the balance seems to be again restored; and this confusion of terms will, doubtless, shortly vanish.

'The government has conferred honour on itself by ordering the bust of Malesherbes to be placed amongst the statues of those great men whose names reflect lustre upon their country.

'All the fine arts should combine to perpetuate his memory: *Sculpture* should bid his features live again; *Poetry* should celebrate his virtues; and *Eloquence* weep over his grave.'

The second Lord Mansfield, who had resided long in France, speaking in his place in the House of Peers of the enormities of Robespierre, when he came to the public execution of Malesherbes, applied to the conduct of the bloody tyrant on that occasion the remarkable words of Tacitus, *virtutem ipsam exscindere concupivit.*

We need scarcely add how much we have been gratified by the perusal of this little volume; which is very modestly introduced by the translator, to whom the English public are much obliged for enabling them thus to 'contemplate the life of a wise and honest man.' What nobler or more instructive object can they study!

Jo.

Art. VII. *Sermons on the Evils that are in the World, and on various other Topics;* from the German of the Rev. George Joachim Zollikofer, Minister of the Reformed Congregation at Leipsick. By the Rev. Wm. Tooke, F.R.S. 2 Vols. 8vo. pp. 576. in each Volume. 1l. 1s. Boards. Longman and Co.

If this preacher enters a pointed protest against introducing into the pulpit metaphysical investigations, and 'doctrines which are more fitted to beget doubt than faith,' he is by no means disposed to confine public exhortation to a few subjects: on the contrary, he contends for the propriety of making every thing, which belongs to the whole range and extent of practical wisdom, tributary to the teacher. We have seen, on former occasions*, with what success he avails himself of this privilege; and with what varied and persuasive eloquence he excites his hearers to virtue, and to the advancement of the real dignity of man.

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* See Rev. Vol. xx. N. S. p. 164, and xl. p. 187.

In

In the present discourses, M. Zollikofer directs the thoughts of his auditors to the difficult subjects of natural and moral evil; not, however, by leading them into those discussions, in which they will "find no end, in wandering mazes lost:" but he endeavours to furnish them with such conceptions as may serve to make them 'satisfied with the capacities which God has given them, with the bounds which he has prescribed to them, with the place which he has allotted to them in his kingdom, with the burthens which he has laid on them, with the tasks which he has assigned to them, and with the purposes to which he has appointed them, without accusing him of any want of goodness.' In this manner, he endeavours to enlighten them, to make them better, and thus to promote their felicity. His fundamental doctrine is that 'God is supremely good, that he is Love itself, that he governs his creatures with the utmost lenity and forbearance, that he judges them with the most perfect equity, that he is more inclined to bless than to punish, and that in all that he commands or forbids, in all that he gives or denies them, he seeks their happiness alone.' Through this cheerful medium, he recommends us to view what are called evils as the only means of becoming truly religious, satisfied, and happy.

Evils are classed under two general heads, viz. physical, or natural, and moral evil; by the former, we understand such evils as depend on our nature and frame, and arise from the operation of external circumstances and objects; by the latter, such evils as proceed from sinful dispositions and conduct. In this order, the preacher attends to them; and after having given a catalogue of them *, he endeavours to convince us of the truth of his text (*His work is perfect: for all his ways are judgment*, Deut. xxxii. 4.) by stating and illustrating the following propositions, 'I. That many things which we call evils are merely the necessary limitations of our nature and powers; and II. Many others are salutary cautions against far greater evils.'

We present our readers with the author's mode of illustrating the first of these propositions:

'First then there are many things which we call evils, and yet which, when considered in themselves alone, are no more than the necessary limitations of our nature and powers; and he that complains of these evils, complains that he is a man, and what is that

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' * Ignorance, error, weakness, pain, variety of wants, toilsome labour, bad success of it, unfortunate events, sensibility to hostile impressions from without, opposition, obstacles and difficulties in what we design and execute, sickness, dissolution, and death.'

but

but complaining that man exists? Man is man; I repeat it, Man is man. This, little as it may seem to say, is expressive of much. Man is therefore, on one hand, not a stone, not a plant, not merely a machine, not simply animal; but so likewise is he, on the other hand, not pure spirit, not an angel, no still higher being. As little then as the properties of a stone, of a plant, of an irrational animal befit him; just so little also are the privileges or the powers of a spirit, a superior being, not united with a body so organized as ours, or with one more perfect, adapted to him. Man can therefore not possess universal intellect, but only the intellect of a man; not universal sensation, but only the sensation of a man; not universal sagacity, but only the sagacity of a man; not universal knowledge and perception, but only the knowledge and perception of a man; not universal mechanical or mental power, but only the powers of a man. To every being, suit only certain and no other properties, only certain and no other capacities, only certain and no other privileges and powers, only a certain and no other mode of existence, of life, of happiness. As the lamb cannot have the strength of the lion, or the mole the keen and far-piercing eye of the eagle, since the lamb is a lamb, and the mole a mole; or since among the creatures of God, there must be lambs and moles: so neither can man have the intellect or the strength of a superior being, which probably can survey the universe entire, and set whole worlds in motion, since man is man; or since among the innumerable works of God, mankind must also be. And, were there no such creatures as we, were there only more perfect beings; then we should not exist, but other, more perfect creatures, in our place; we therefore should not be at all. And what intelligent man, on calm reflection, could wish that this were the case? — —

'This one consideration, my pious hearers, will teach us to regard many things, which we call evils, in another point of view, and shew us, that they are nothing but the consequences of the necessary circumscription of our nature and our capacities; that they are things which cannot but be, if in the world of God there should be men, or beings capable of human perfection, and of enjoying human happiness. To this class belong unimputable ignorance, unavoidable error, natural infirmity, want or declension of faculties. All these are undoubtedly imperfections; and if we chuse to call every imperfection an evil, then these are evils: but they are only imperfections and evils abstractedly considered, and not in regard to us, who are, what as men we can and ought to be, and who, as men, cannot be any other. What right have we then to complain of this, or make it a reproach to divine goodness?'

M. Zollikofer's method of reasoning on the second proposition is exactly in the same strain:

'Bodily pain is positively a disagreeable sensation, a disagreeable mode of existence; it is in this consideration an evil; and it would be ridiculous for us to deny it, by maintaining, with some eccentric persons among the ancients, that we may be as tranquil and happy under these sensations as without them, or that pain is not pain. But this is likewise certain, that pain is a caution against still greater evils,

evils, and that, considered on this side, it is, or may be an advantage to us.'—

'So also is it with the disagreeable, the painful consequences, by which wrath, voluptuousness, every inordinate, violent passion is attended in our body. They are warnings of still greater evils. They are powerful incentives to become better and happier. What disorders, what ravages, would not such passions occasion, not only in the man who is addicted to them, but likewise in other persons with whom he is connected, if he himself did not suffer under them, if their impetuosity were not checked by painful sensations, if we were not incited by them to guard against their first attacks! Long, long ago would all social comfort have been destroyed, and society itself have fallen to the ground, had we been destitute of such powerful suggestions and restraints.'—

'What is true of corporeal pain, or such as arises from the state of the body, holds good likewise of mental pain, or such as is founded merely in the ideas of the mind. Disgust, trouble, vexation, grief, shame, disappointment, remorse, is mental pain. They are certainly unpleasant, painful sensations that arise, on our seeing that we have mistaken the truth and have plunged into error, that we have engaged in foolish and prejudicial affairs, or have executed good undertakings badly. They are unpleasant, painful sensations that arise when a man, by or without his own fault, fails in his designs, is forced to abandon his purposes, is wrong in his suppositions and his expectations; when a man has allowed himself to be over-reached by the cheat, duped by the flatterer, deceived by the false friend; when he loses the outward distinctions and goods in which he made the whole of his happiness to consist, or which he reckoned as an essential part of it; when a man renders himself and his character contemptible by easily avoidable follies and weaknesses. All these, and a hundred other things of the same kind, to a man of a feeling heart, may be as painful and still more so, than the indispositions and distempers that arise in his body. But even this pain, how deeply soever it may wound us, is not absolutely bad in itself. Even this pain is an admonition, a necessary wholesome admonition, to beware of greater evils. Its tendency is, to make us careful in the investigation of truth; considerate in our conclusions and undertakings; circumspect in the choice of our friends and familiars, in the prosecution of our designs, in the application of the necessary means; attentive to the whole of our conduct, and even to our minutest actions; modest in our judgments and expectations; moderate and temperate in the enjoyment of our fortunes. Were it not for these painful sensations, we should be ever adding error to error, failing to failing, be deceived by every semblance, become the prey and the sport of every impostor, be constantly judging and acting with greater rashness and folly, ever be flattered by idle hopes, and never become prudent and wise.'

By thus contemplating the evils and afflictions which occur in the present world, as means of discipline and amendment, we not only obtain consoling views of the divine administra-

tion, but are taught to form a true estimate of ourselves and of our state, as well as the true way of employing our faculties and exalting our nature. The preacher pursues the subject in several sermons; and in a strain of natural eloquence, he endeavours to reconcile us to Providence, and at the same time to rouse us to all pious and Christian duties. He shews that death itself is not that enormous evil which it is supposed to be, and introduces the discoveries of revelation to solve all the difficulties which may at present oppress us:

'Raise your thoughts into the future world, of which, thanks to Christianity, we have the most infallibe assurance, and so many juster conceptions than the philosophers of antiquity had; elevate yourselves, I say, into the future world, which alone can completely solve the knotty points that now employ our thoughts, and which will certainly hereafter unravel all, and convince us that all things are right and good. The present state of man is not his whole appointment, is only the commencement of his life and the infinite process of the expansion of his powers. Eternity can compensate, supply, beautify, and regulate all. No faculty, no capacity, can be totally lost in the universe of God; nothing good, though no more than physical good, will be unserviceable for ever, or not draw after it other consequences as good.—Indeed punishments, just, severe punishments await the wilful sinner; and woe to him, whom the idea of these punishments does not deter from sin! He will suffer what is due to his deeds, suffer more, suffer more horribly, than he can at present conceive in the gloomiest hours of his life. But even these sufferings, these punishments, are ordained by the Supremely Good, who inflicts suffering on no one for the sake of making him suffer, but for producing good thereby. Sooner or later will God manifest himself to his whole creation as Love itself.

'Eternity,—a thought, which to us is still more word than thought,—eternity comprehends all things; but we cannot comprehend it with our intellect. It unravels all things; but how, we, mortals, cannot conceive. It leads and brings all to the goal; but when and whereby, is concealed from us. From eternity to eternity, from one great revolution of these or some other solar and mundane systems to another, what revolutions may not the living and sensible beings that belong to it undergo! What means for bringing light out of darkness, for effecting good, infinite good through ill, does it not contain! What results does it not allow to be expected by contemplative minds!——And shall that which is now disorder, or appears to be so; shall that be eternal, to appear to be so? Shall it never dissolve into the most beautiful, the most perfect order? And if it ever happen, though according to our mode of measuring time, never so late, after the lapse of never so many eternities and epochas; what will this moment of darkness and apparent disorder be to the light and harmony, this instant of suffering to the joy and bliss, that will then continue from eternity to eternity, as eternal as God?'

These

These considerations are followed by discourses on the coming of the Kingdom of God,—the General Judgment,—the Importance of the Christian Doctrine, and what we are and may become by it,—justification of Divine Providence, in regard to the terrestrial welfare of the impious and the pious, —sin the primary source of human misery,—public diversions,—the sources of Infidelity,—the Christian's preparation for future suffering,—the advantages which accrue to mankind from their being ignorant of the future,—the triumphs of death and of life,—the Spirit of Christianity,—Religion the constant friend of Man,—Self-knowlege,—the advantages of virtuous industry, and of moderation in the enjoyment of sensual pleasure,—whence it arises that Christianity operates not more efficaciously among its professors,—who is particularly qualified for being a Christian,—and on the brevity and burthen of life.

We have not here enumerated all the subjects: but the above will serve to shew the nature of the contents of these volumes, which include in all 58 sermons, each introduced by a short appropriate prayer, into which the substance of the discourse is judiciously compressed. The sermon which explains the causes of the inefficacy of Christianity, among its professors, is preceded by this address to the Deity:

'O God, thou hast called us to Christianity, and in it hast given us a very powerful means to virtue and to happiness. To what lengths might we not proceed in the practice of the former and in the enjoyment of the latter, how much good might we not do and enjoy, if Christianty were and yielded to us what it is designed and adapted to be and to yield to us! Yes, we alone are to blame, if we experience not its power, or experience it only in a smaller proportion. We consider and apply it not agreeably to its destination. We content ourselves but too often with a barren knowledge of it, with a blind, dead faith, with outward piety and devotion. Our heart takes not sufficient interest in it, we confine it to particular times and places, and separate it from the greatest part of our lives. Oh teach us to perceive this, with conviction to perceive it, and by that perception to be awakened to a salutary sentiment of shame, and to a better, a more faithful application of Christianity! May we henceforward do our utmost to remove whatever diminishes or impedes its efficacy in us, and open all the avenues of our heart to its improving and saving influence! May we always more clearly and rightly understand this heavenly doctrine, more firmly believe it, always more cordially revere and love it, always more sedulously use and apply it! May even the considerations in which we are about to engage, contribute somewhat to that end! Accompany them in this respect with thy blessing, O bountiful God! Let us perceive and feel the truth and importance of the subject, and impartially apply it to our own situation. These our supplications we present unto thee with filial boldness as the votaries

taries of thy son Jesus, and address thee farther, trusting in his promises, as he vouchsafed to teach us. Our father, &c.'

M. Zollikofer's remarks on Public Diversions prove him to be a man whose genuine piety is not debased by the smallest portion of puritanical austerity. While he endeavours to guard his hearers against vicious excess in the pursuit of amusements, he assures them that he is actuated by no principle of moroseness. 'You know,' he says, 'that I am no enemy to mirth and pleasure, that I interdict you no kind of diversion, so long as it is innocent and harmless; and am by no means desirous of raising you to an imaginary perfection, of which the nature of man is not capable in its present state. And how could I do so without forgetting what the human creature is, and what spirit prevails in the Christian doctrine?' It is observed, moreover, that the spirit of Christianity is a spirit of liberty and good humour; and in the introductory prayer, he rightly discriminates between the use and abuse of the pleasures of the world. We transcribe a part of it:

'O God, who art our kind and gracious father, readily dost thou grant mankind thy children every harmless and innocent satisfaction. Thou even givest them the fullness of pleasures! Sensual pleasures, intellectual pleasures; domestic and social pleasures; pleasures of the present and of the future life: all pleasure comes from thee, it is thy special boon! Thou makest us susceptible of it, thou openest to us the sources, thou suppliest us with the means and the faculties for the enjoyment of it. Thanks and praise be to thee, the dispenser of joy, for every agreeable and delightful emotion that enters our heart—Who would not think on thee with cordial satisfaction, with alacrity lift up his mind and his heart to thee! Who would not love thee, the kind and bountiful parent of man! Who not make it his most earnest wish to please thee and to do thy will!—Oh may then every joy thou grantest us lead us to thee by rendering us more attentive and zealous in the discharge of our duty! Then should we look continually at thee, never withdraw from thee, never exceed the bounds of moderation. Then would our amusements be perfectly innocent and well-pleasing unto thee. Then would not sin so frequently turn our entertainments into folly, nor remorse and reproaches embitter their enjoyment. Ah Lord have patience with us, thy frail and feeble children!'

We need scarcely repeat our favourable opinion of the merit of M. Zollikofer as a divine, nor of Mr. Tooke as a translator. If the preacher be occasionally diffuse, his mind is stored with thought, and his heart is warm in the cause of religion and virtue. He is no common-place declaimer; and if we do not adopt all his sentiments, we cannot help feeling his piety, and loving him for his sincerity and benevolence. His discourses, considered as practical essays, deserve our warm recommendation.

Mo.y.

ART.

ART. VIII. *Coins of the Seleucidæ, Kings of Syria*; from the Establishment of their Reign under Seleucus Nicator, to the Determination of it under Antiochus Asiaticus. With historical Memoirs of each Reign. Illustrated with twenty-four Plates of Coins, from the Cabinet of the late Matthew Duane, F. R. and A. S., engraved by F. Bartolozzi. 4to. 2l. 2s. Boards. Nichols, Payne, &c.

IT is well known that the late Mr. Duane had been very assiduous in collecting antient coins; and particularly in forming a series of some of the finest of those which issued from the mints of the Syrian and Macedonian kings. These coins passed from the hands of their collector into those of Dr. Hunter, constituting a part of his Museum, and are ultimately destined to occupy a place in the cabinet of the University of Glasgow. While Mr. Duane possessed this numismatic treasure, he employed the celebrated Bartolozzi * in engraving them; with an intention, perhaps of publishing the plates, accompanied by observations on them, illustrative of the history of the region and period to which they refer. The editor of the present volume, who, for 'no inconsiderable price,' (120 guineas!) has now possession of the engravings, and has given plates of them to the public, observes that, had the original proprietor of them lived to execute his own design, no doubt can be entertained that he would have performed his task in a manner truly worthy of the subject; and that, 'under present circumstances, all that can be done is to accompany these fine plates with a short view of the reigns of the respective princes.'

As we have only scanty materials for the composition of a history of the Syrian Kings, and some dissonance appearing in the accounts, it is very properly conjectured by (Mr. Gough) the editor, that 'an exhibition of these coins will be not only pleasing but instructive by shewing what credit is due to his-

* We copy with regret the note relative to this artist: 'Mr. Bartolozzi was driven by adverse circumstances, at a very advanced period of his life, to seek that comfort and independence on a foreign shore which his imprudence in suffering himself to be imposed on by his countrymen, who have taken advantage of his easy temper and carelessness about his affairs, have deprived him of the hope of enjoying here. His reception in Portugal, in November 1802, was most flattering. He has consented to pass the remainder of his life there on what in this country would be deemed a very moderate pension. A national academy of arts is to be established at Lisbon, under his superintendance, with two pupils from this country, and a handsome suite of apartments, and a salary of near two hundred pounds *per annum*.'

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torians, and by filling up the deficiencies of succeeding later writers.'

'Petavius (continues the editor) observes, that it is for the interest of sacred as well as profane history, that we should have an exact knowledge of the order and succession of those kings, who after Alexander the Great reigned in Syria, exhibiting the events of their reigns in chronological order, and their connexion with the story of the Maccabees. This last advantage is not a little improved by the frequent dates on their coins, which ascertain the exact series and succession, the number of years of their reigns, or the beginning or end of them, which had been left undetermined or imperfect in ancient historians and annalists: and thus the construction of the famous æra of the Seleucidæ may be settled. Various circumstances are recorded on these coins, the names of the several kings, and their distinctions from each other: antient historians having frequently omitted their surnames and titles, which serve not a little to illustrate their history; some of their actions, scarcely known from other means, but from hence more fully cleared up; names and situations of celebrated cities of Syria, Phœnicia, and Palestine, where they were struck: æræ, religious rites, deities, dignities, privileges, as that of being held *sacred, inviolable, independent*, ΙΕΡΑΣ, ΑΣΥΛΟΥ, ΑΥΤΟΝΟΜΟΥ, all which particulars are frequenstly expressed on these coins.'

From Frœlich, (who cites in his work the Samaritan coins of the Maccabean princes, which is a class omitted by Mr. Duane,) is copied, with brief explanations, the table of the *monograms* to be found on the coins represented in these plates; and in opposition to Pinkerton, who says that "the coins of kings very seldom have contractions," it is remarked that 'more of the coins here exhibited have contractions than are without them.'

The first of these plates contains the coins of Seleucus I. called Nicator, the founder of the Syro-Macedonian empire, who had the figure of an anchor impressed on his coins; owing, as Appian says, to his having found a small anchor under a stone against which he stumbled in his march to Babylon. A different reason is assigned by others: but whatever was the origin of the anchor, the Seleucidæ after him always used it on their seals. The plates then continue in series, through the reigns of the other monarchs, to that of Antiochus IV., king of Commagene; of whom this short account is subjoined:

'This little fertile country, situate on the borders of Syria and Cilicia, had for its capital, in its centre, the fortified city of Samosata. It was subject to the king of Syria, and had been left to Antiochus the Great, by the treaty with the Romans, after the battle of Magnesia, whence, it is probable, that it was seized by some of the princes of the Seleucian family, during their intestine wars; for we find no mention of a king of Commagene till the time of Pompey, by whom Selenia, a castle in Mesopotamia, was added to it; and the names of those who afterwards

afterwards reigned there are entirely Syrian. The kingdom subsisted from the time of Pompey the Great to Vespasian.

'The first is Antiochus, who, opposing Pompey as he entered Syria after the defeat of Tigranes, was repulsed by him; but afterwards restored and assisted Pompey in his war with Cæsar.

'Antiochus II. was put to death by order of Augustus, for having caused an embassador of his brother Mithridates to be assassinated. Mithridates was excluded from the succession, and another person of that name, not related to that family, set up by Augustus, who after his death, suffered Antiochus III. son of Antiochus II. to succeed.

'Antiochus III. died in the reign of Tiberius, and Commagene became a Roman province. Caligula restored it to Antiochus IV. son of Antiochus III. and added to it the maritime parts of Cilicia. He assisted Vespasian against Vitellius; and was with Titus at the siege of Jerusalem; but being suspected of holding a correspondence with the Parthians, he was banished to Lacedæmon, and afterwards suffered to lead a private life at Rome. He left two sons, Antiochus and Callinicus, and a daughter Iotape. Antiochus IV. surnamed Epiphanes, served under Otho and Vespasian at the siege of Jerusalem. But Vespasian, having reduced Commagene to a Roman province, would not allow any of the sons of Antiochus to succeed him.'

We cannot think that Mr. Gough has displayed great penetration and accuracy, in his explanations and illustrations of the coins exhibited in the plates. To mention a few instances:

Plate I. fig. 4. 'The king's head in a lion's skin:' this is an evident mistake, for the head on the coin is that of Hercules adorned with the spoils of the lion. In the four following, the head of Hercules is also positively assigned to the king; though at p. 18. it is doubted whether the heads so habited were those of the monarch.

Fig. 9. 'Old bearded head, laureate.' This might be understood by the uninitiated to signify an old bearded head of a poet laureate; whereas it is the head of Jupiter bearded and laureated, with no other marks of old age than its beard. On the reverse of this coin, the Elephants are made five, while Frœlich makes them only four.

Fig. 11, 12, 13. 'Heads laureate without beard.' These are all heads of Apollo laureated; ——*Apollinis sine barbâ.*

Fig. 14. 'Old head laureate with a beard, perhaps of Hercules.' This bearded and laureated head belongs to the coins of Pergamus, as is evident by the inscription ΓAMHNON on the reverse. Dr. Combe does not call it Hercules; see Plate of Cities 45. fig. 12. where the whole legend, ΠΕΡΓAMHNON, is perfect. Does not the eagle standing on the thunderbolt in the reverse indicate the head to be that of Jupiter? This coin is probably not of Seleucus the king, but of a magistrate of Pergamus, for it wants Βασιλεως.

Plate II. fig. 2. 'Pallas armed as before.—Before her the anchor erect, and on each side of the handle the badges of the Dioscuri.' The pilei or badges of the Dioscuri are not on this coin. In Plate III. fig. 14. however, they occur.

P. 31. 'Apollo with a dart reclining on a tripod.' This is obscure. It should be Apollo reclining on a tripod, with a dart in his right hand. Mr. G. is not uniform in his descriptions of the same coins. At plate XXII. fig. 3. the description is as we have given it.

Plate III. fig. 1. 'Apollo sitting on a rock.' It should be, Apollo sitting on the *cortina*.

In Plate III. fig. 5. Mr. G. subjects himself to the risk of confounding the type with the countermark. Here the anchor, or countermark, which signifies that this coin was current elsewhere, is in black, while the type is white. See also fig. 3. and fig. 19.—Fig. 16. 'A *laureate* head with a wing over the ear;' it has only a fillet.

Plate IV. fig. 4, 5, 6, 7. exhibit Seleucus III. with the type of Antiochus II. The true Seleucus III. is in Plate III. fig. 22. with a type different from Antiochus II. father of Seleucus II. and his own; which is more likely to be that of Seleucus III. than Seleucus II., since Seleucus III. reigned but two years, and Seleucus II. reigned twenty; whence it is improbable that, in so short a reign, the son should strike four coins with the same type, and not differing from those of his father and grandfather.

Plate VIII. fig. 7. the legend is ΑΝΤΙΟΧΕΩΝ ΤΩΝ ΕΠΙΚΑΛΑΙΡΟΗΝ. Mr. G. inserts ΠΡΟΣ: but this is not justified.

Ποσείδων τροπαίος is by Mr. G. elegantly translated at p. 91. 'Neptune the Turner,' as if he had been a workman in wood or ivory. *Tropæus* Jupiter, and *Tropæan* Juno, mean in Greek Jupiter and Juno; and here, Neptune, because on his aid the battle turned.

We know not whether sufficient pains were taken by Mr. Duane to guard against mistakes: but we wish that Mr. G. had compared his plates with the coins themselves in Dr. Hunter's collection; since it easily ~~might~~ have happened that, in the hurry of professional engagements, when Bartolozzi called on him, Mr. Duane ~~may~~ suffer the artist to take with him some that did not belong to the plate which he was engraving; and this we suspect to have been the case in a variety of instances.

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It is also to be lamented that Mr. G. did not procure somebody to assist him in publishing these plates, who had more knowlege of the handling than he seems to possess; as then he would not have subjected himself to the mistake of confounding

founding the type with the countermark, or *vice versa*: nor have been so indiscreet as to carp at a great improvement in the numismatic science, viz. the weight of coins, because he could not procure the originals with as much facility as he got possession of the plates. Mr. G. is *at home* on a tomb-plate: but

"*Que diable alloit il faire dans ce galere là?*"

The Appendix contains, among other curiosities, an account of the stone of Rosetta, obtained from the French in our conquest of Egypt, and in June 1803 deposited with the other Egyptian Monuments in the court of the British Museum. The triple inscription on this stone does not indeed strictly belong to the Seleucidæ: but the prince who is the subject of it was so connected with Antiochus IV. or Epiphanes, that it is not improperly annexed to this work. A copy is given of the Greek inscription in modern characters, and a translation is subjoined. We shall not discuss its accuracy: but we must observe that it is extremely to be regretted that the stone containing it had not descended unmutilated: since, as the inscription was given ἱεροις και εγχωριοις και Ελληνικοις γραμμασιν, in the sacred or hieroglyphic, in the native, and in the Greek characters, it would have aided us more than any other monument, had it been perfect, to decypher the hitherto inexplicable hieroglyphics of the Egyptians.

Weston, & Mor.

Art. IX. *A Narrative of Events that have lately taken place in Ireland, among the Society called Quakers*; with corresponding Documents, and occasional Observations. 8vo. pp. 300. 5s. 6d. Boards. Johnson.

Art. X. *A Memoir of the Proceedings of the Society called Quakers*, belonging to the Monthly Meeting of Hardshaw, in Lancashire, in the Case of the Author of a Publication entitled, "*A Narrative of Events which have lately taken place in Ireland*," &c. By William Rathbone. 8vo. 2s. 6d. Johnson.

TANTAENE animis cœlestibus iræ? Could we expect to find such a temper and spirit existing among the people called Quakers, as the facts stated in these publications too strongly indicate! To this Society, we have been in the habit of looking with peculiar respect, as to a church in which the primitive simplicity of the Gospel prevailed; which cherished brotherly love without bigotry; and which, in the true spirit of Christian liberty, exhibited a sacred regard for truth without even the semblance of intolerance and persecution. If, however, we are to believe these statements (and how can we

refuse them our credence?) the Quaker Church has displayed some of the worst features of other churches; for it has exercised a degree of spiritual tyranny over its members, which we could not imagine to have existed in a body that disclaims a priesthood, and every thing indicating "dominion over Faith;" and which, without creeds and sacraments, professes to confine its solicitude to the promotion of benevolence and the religion of the heart. A complete schism, indeed, has manifested itself even among modern Quakers; and their synods and elders, in endeavouring to suppress it, seem to have been more liberal of their anathemas than Christian charity and forbearance will warrant. In all religious communities, we are persuaded, connivance is preferable to intolerance; gentle and winning are more eligible than rigid and compulsory methods;

> "*Et errat longè, nostrâ quidem sententiâ,*
> *Qui imperium credat gravius esse aut stabilius*
> *Vi quod fit, quam illud quod amicitiâ jungitur.*"

Since these peculiar people meet with cordial toleration from the society at large, in the profession of tenets and in the adherence to observances that depart more widely from the laws of the state than those of any other body of Dissenters, are they not required to shew forbearance towards the individuals of their own communion? Is it for them who annually record and circulate among themselves all instances of the compulsory payment of tythes, as acts of persecution;—who not only refuse to bear any part in the defence of the state, but who take active measures against those of their body who indirectly administer to security against foreign foes; is it for such persons to oppress those who differ from them? Allowed thus essentially to depart from the creed and usages of the community which not only tolerates, but which cherishes and protects them, is it not incumbent on them to be patient and forbearing towards their brethren? Persecution, by whomsoever practised, is detestable: but in what instance can it so much excite our disgust, as when exercised by those who by way of eminence appropriate to themselves the designation of *friends*?

If every lover of virtue and good conduct has been accustomed to regard this sect with great satisfaction, it was because it had in society at large the effect ascribed to religious orders at the time of their first institution; its genuine members were so many examples of unfeigned piety, of honest industry, and simple manners: they formed as it were the sweeteners and of purifiers of the body politic; and the fine expression of our Saviour might be applied to them, "*they were the salt of the earth.*" Their estimation and respectability arose out of the practice of religion

religion and virtue: this was their province; and hence has proceeded their excellence. It should be their policy to keep as much aloof from spiritual, as it is their practice to abstain from physical polemics. Their community is not the field for the able controversialist, the subtile disputant, or the acute reasoner; their polity excludes the learning which this career requires; and the spirit which animates and supports their body is adverse to this sort of prowess. As to those who are carried away by this vulgar ambition, let them yield to their hapless destiny; let them be buffeted by the storms, and tossed by the waves of ordinary human life: but let them not sacrilegiously disturb the peace of a brotherhood, whose bond of union is a wise and sublime self-denial, the last lesson taught by religion, by philosophy, and by experience, which until we learn, we cannot be called wise. We recommend it to the one party to desist from rigorous proceedings; and we equally urge it on the other to abandon speculative innovations. Let them leave these matters to other denominations; and let them feel that a more elevated, though in appearance a humbler part, is assigned to them.

An invariable tenet of the professors of this religion has been, that the spirit which dictated the sacred scriptures instructs and guides the faithful of all times, in the same manner, and in as high a degree, as it influenced the authors of those holy writings; and it has never been controverted among them, that this inward light is superior to that which can be derived from the divine records. On these points, both the advocates of the antient faith and the reformers are agreed. Some modern Doctors of the Quaker Church, however, as well male as female, have not been contented to maintain the superiority of the inward light over that which is supplied by the scriptures, in which they are supported by the fathers of the same Church, Barclay, Pennington, &c.: but they venture to contemplate a discordance between them, and presume on the authority of the former to judge of, condemn, and reject the latter. One of the female Divines confidently maintains that no relation in the Old Testament, which represents the Deity as acting inconsistently with his moral perfections, according to inward light, is to be regarded as a part of revelation; and on this principle, she rejects from the canon of scripture the accounts of the extirpation of the Canaanites. The same fair theologian has not had it shewn to her by the infallible internal monitor, that any miracles have been performed; she does not controvert them, but only states that she has had no revelation concerning them. As far as we can collect, the antient Doctors, while they magnified the inward light, did not directly disparage the holy

scriptures; and by the superiority which they asserted for the former, we conceive they meant that it more forcibly struck the apprehension, and more effectually influenced the mind and conduct. This, however, is merely our conjecture; and we cannot find that either the antients or the moderns are explicit on this point. Though it be the very hinge on which the controversy turns, still the spiritual judges seem indisposed to give any explanation of the matter; and they only anathematize the rejection of any portion of our sacred code.

It will be clearly seen by the intelligent reader, that the step from the antient tenets to the new doctrines is not a very long one; and that it may be no slight task to keep headstrong spirits within the accustomed limits. A dextrous polemic, having the superiority of the inward light conceded to him, will have much to say in favour of novel tenets; and it will not be for every one to confute him. We have no difficulty, therefore, in forming an idea of the perplexity under which the defenders of the antient faith labour. We would recommend it to the Fathers, when they next meet in council, in order to sit in judgment on the matters in controversy, to imitate the conduct of the more wise of the Popes; and though they will not view with partiality any examples from this quarter, they will recollect that *fas est ab hoste doceri.* Their holinesses, when they did not chuse to decide, enjoined silence on the parties. Let the venerable synod, then, issue a circular letter, in which it shall be shewn that controversies and speculative discussions are inconsistent with the fundamentals of Quakerism, and must, if continued, subvert the sect; and let it be enjoined each reformer, before he publishes, to weigh well the practical benefit that is likely to arise from the discussion which he is about to commence, to consider how it will affect the society, and to make a public and solemn affirmation that he is not actuated by any love of distinction, or any motive of vanity, but by the sole desire of doing good.

The dissensions in the Brotherhood are not confined to points of doctrine, but extend to matters of practice of the last importance, and affect an institution of not less consequence than that of marriage. The provisions of the marriage-act did not extend to the Quakers: but they established rules which were observed by their own body, and which were equally effectual with the enactments of the statute. Of late, these rules have been resisted, on the plea of conscience. This we consider as certainly no light affair. The society cannot be blamed for regarding extra-formal marriages as invalid: but how they justify the excommunication of the parties, we are at a loss to perceive.

perceive. Regarding marriage to be a civil compact, as they do, how can they vindicate proceeding against offenders by ecclesiastical pains? They do not however stop here; they are not satisfied with severing from their body the parties themselves, but they exclude from fellowship all who are present at the celebration of the wedding; and there have been instances of excommunicating six or eight persons of the best character for this sole offence. We seriously lament these dissentions; and we shall be glad to learn that, by wise councils, the exercise of Christian forbearance, and a spirit of charity, they will be speedily healed.

The account of the proceedings of which we have been speaking, as given in the *Narrative of Events*, appears very fair and dispassionate; it displays at once a Christian and a philosophical spirit; and we are happy to perceive that the views of the intelligent author coincide in a great degree with our own. Most readers will meet in this volume with considerable information that is new to them, in regard to the polity, the religious tenets, and the maxims of this quiet and peaceable sect. The author of it proves to be Mr. Rathbone, the writer also of the subsequent *Memoir*. He was one of the members of this church, but has been recently disowned by it; yet he seems to be a most serious inquirer after truth, to be thoroughly imbued with the genuine principles of religious liberty, and to offer advice which is of great importance in the present embarrassed state of the Quaker system. We are truly obliged to him for affording us so clear a view of its constitution, discipline, and rules, which have hitherto been kept secret; and we hesitate not to say that this Society would have acted more consistently with its avowed principles of brotherly love, and respect for the right of private judgment in the sincerely conscientious, if, instead of being angry with him for the explicit declaration and even publication of his sentiments, it had proceeded to consider 'the connection of disownment with persecution,' and the impolicy of multiplying duties beyond the limits which God and nature have prescribed. Since the present Elders are rigid sticklers for old forms, and are as fearful of innovation as the heads of any establishment; and since the excluded members cannot be persuaded to coalesce with any existing Christian body; we see no alternative left but the formation of a new Quaker church, in which that liberty of conscience, the violation of which they lament, shall be less restrained; in which the ceremony of marriage, shall be less fettered; and in which no regulations shall be admitted beyond what the strict necessity of the cases shall re-

quire *. We do not recommend Schism: but the excommunicated members ought not to be excluded from the benefit of social worship in their own way.

The monthly-meeting at Hardshaw laments, as well it may, that Mr. Rathbone's Narrative of Events, &c. tended to lower the Society in the eyes of the world by exposing its weakness: but if such has been its harsh and inconsistent conduct, it ought not to complain of exposure. It was generous in Mr. Rathbone, at the risk of his own expulsion, to publish the case of the excommunicated members, for the consideration of the nation at large; since, if they were deprived of the comfort and advantages of the religious sect to which they had belonged from their birth, the public had a right to inquire into the reason of their disgrace among the members of their own communion †. To enjoin secrecy in such cases is not honourable. Justice to all parties demanded an open statement of *facts*; and the *reflections* which Mr. R. has subjoined are of so truly temperate and judicious a nature, that both parties might derive benefit from them. We require no other evidence of the acrimonious leaven which has insinuated itself into the deliberations of the Society of Friends, than the expulsion of such a man, so reasonable, so candid, and so well informed, as Mr. R. appears to be. He ably vindicates himself against the rigorous proceedings of the Hardshaw Meeting, and accuses the Society at large of no longer "standing fast in the Liberty wherewith Christ has made them free." Of the general truth and pre-eminent value of the Scriptures, he acknowleges his sincere conviction, though he does not reply to the charge which accuses him of believing 'that they contain some

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* The present dissention respecting Marriage might occasion some questions on the *legality* of some of their marriages.

† The following testimony is given in behalf of 60 excluded members in Ireland:

'Whatever supposed delinquency may have been imputed to these persons, in other respects, they never, (so far as my information extends) swerved from their firm belief in the doctrine of inward and immediate revelation; nor is there a single instance on record of immoral condnct being charged by the Society upon any one of these persons, as the ground of their disownment. They dissociated on account of their conscientious dissent from much of the then existing ministry and conduct of the discipline, and from the recent decisions of the national yearly meeting. These had, in their opinion, a direct tendency to abridge liberty of conscience, and to enforce conformity and uniformity with respect to unessential tenets and practices, to an extent beyond that to which the discipline had before been carried.'

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important errors.' All liberal readers will pronounce that Mr. R. has triumphed; and it is for his opponents to rebut the charge of a departure from the obvious dictates of equity, candour, and benevolence.

Another tract on this controversy will be noticed in the *Catalogue* part of this Review; and an additional volume has just appeared, which we have not yet had time to peruse.

ART. XI. *North Wales; including its Scenery, Antiquities, Customs, and some Sketches of its Natural History;* delineated from two Excursions through all the interesting Parts of that Country, during the Summers of 1798 and 1801. By the Rev. W. Bingley, A.M., Fellow of the Linnean Society, and late of Peter-house, Cambridge. Illustrated with a Map, Frontispieces, and Music. 2 Vols. 8vo. 1l. 1s. Boards. Longman and Co. 1804.

THE growing predilection for Welsh tours gives to publications like the present a value beyond their literary estimate, communicates to them a higher importance, and raises them to the rank of practical performances. Considered in this point of view, the Principality has been fortunate, and the curious or the fashionable visitant can be at no loss for guides; since persons of excellent taste and considerable information have not disdained the useful office of directing the steps of the future traveller, and of pointing out the objects which challenge his attention. In this class, with respect to South Wales, Mr. Malkin bears the palm *; and, with regard to North Wales, Mr. Bingley, though a writer of a different class and character, claims to be the best companion which the English visitor can adopt. If the Welsh are prepared coolly to contemplate the extinction of their venerable dialect and their antient manners,—if they deem the increase of wealth, and a more entire incorporation and a more complete identity with their luxurious fellow-subjects, an adequate compensation for such a change,—they will own themselves obliged to the above named Gentlemen, who have taken so much pains to facilitate and render inviting our excursions into their country. That these peregrinations should be attractive to persons of fortune and leisure, can be no matter of wonder. They might be described as a kind of *foreign* travel which may be performed *at home;* for without crossing the water, we are introduced to a country presenting singular aspects, a rich variety of scenery, and a state of society dissimilar from our own; inhabited by a people altogether distinct from ourselves, speaking a different language, and distin-

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* See Rev. Vol. xlvi. N. S. p. 363. and xlvii. p. 41.

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guished by peculiar qualities, habits, and manners;—a people interesting as a remnant of the antient population of the West of Europe, whose very barbarism was qualified by a refined and artificial superstition; the number and excellence of whose bards shew a more liberal distribution of creative talents than falls to the lot of most other nations; and who, to this day, are characterized by loyalty, bravery, and a proud spirit of independence.

Mr. Bingley commenced his tour at Chester, of which place he gives a very interesting account; stating, with great conciseness, whatever distinguishes it, as well politically as topographically.

A view of Downing, near Holywell, the residence of the late Mr. Pennant, on the road from Holywell to St. Asaph, calls from Mr. B. a tribute to its departed owner, which he thus concludes:

'In the writings of Mr. Pennant, we are not to look for any of those brilliant effusions of genius that mark the pen of some of the modern naturalists and travellers. But if he did not posses their fire, he had the more valuable requisites of untarnished principle, and a scrupulous adherence to truth. Perseverance, industry, and correctness, are their leading characteristics. His reading was extensive, particularly in the zoological branches of natural history. He possessed a retentive memory, and a considerable rapidity of composition, his works being generally printed, with little or no correction, as they flowed from the pen.

'As to his private character; he was religious without bigotry, and, from principles the most pure and disinterested, firmly attached to the established church. He was a steady friend to our excellent constitution; and when the spirit of democracy with which the mania of a neighbouring country appeared desirous of overwhelming our kingdom, was spreading abroad, he resisted its efforts with all his might. In times of scarcity, he materially alleviated the distresses of the neighbouring poor by the importation of grain. If he had foibles, let them be buried in his grave, and let the first who is without, draw them thence to his dispraise. To sum up the general character of Mr. Pennant in few words, he was a man of upright conduct and the most unshaken integrity, uniting to a good head that valuable counterpart so often wanting, an excellent heart.'

The old adage, *de mortuis,* &c. sanctions the sentiment here expressed by Mr. Bingley: but, in our opinion, this is to be regarded as a rule of good breeding which was never intended to controul the conduct of the historian. If the biographer's pencil be assumed, no line of character should be omitted; truth requires, and the public have a right and an interest, that the sketch should be faithful.—We may here observe that the author never passes the birth-place of any distinguished character, without paying the same homage to his memory as in the

the present instance; and it is but justice to add that these memoranda are composed with neatness, as well as with great fairness and impartiality. They much enhance the value of the work.

We must not omit the following sketch, which occurs in the author's account of St. Asaph:

'The tower of the cathedral commands a most extensive prospect of the vale of Clwyd, in every direction; and it is almost the only situation that I could find for seeing it to advantage. The river Clwyd, from which the vale takes its name, is a diminutive stream that meanders along its bottom, scarcely three yards over in the widest part. Its banks are low, and after sudden rains it is subject to the most dreadful overflowings, the torrent at these times frequently sweeping along with it even the very soil of the land it passes over. From this circumstance it is that much of the land near its banks is let at very low rents. This vale is perhaps the most extensive of any in the kingdom, being near twenty-four miles in length, and about seven in width; containing the three considerable towns of St. Asaph, Denbigh and Ruthin; and, though it is impossible to exhibit a more beautiful scene of fertility, yet, from its great width and its want of water, I believe the painter will prefer to it many of the deep and picturesque glens of Caernarvonshire and Merionethshire.'

In the above vale stands Rhydlan, now an insignificant village, which was created a free borough by Edward I., and in which was passed the famous statute of Wales.

From the section on Conway river, we extract an account of a natural production, which is not generally known to belong to our island:

'This river was celebrated in former times as a pearl-fishery; and pearls have been found here at different intervals ever since the Roman conquest. It was to obtain these that Suetonius alleges as one of the principal motives for his invasion of our island; but there is reason to suppose that he was in a great measure disappointed in his hopes, both with respect to their size and quantity. The shell in which they are found is called the Pearl Muscle, and is the *Mya margaritifera* of Linnæus. It is peculiar to stoney and rapid rivers, burying itself with its open end downwards in the sand; but it is not often found here at present. The pearl is a calculus, or morbid concretion, supposed to be produced by some disease, and is at times found even in the common oyster and muscle. It is sometimes within the body of the animal, and sometimes on the inside of the shell; and one muscle frequently contains more than a single pearl. The shells that bear the best pearls are not smooth and equal like the rest, but are crooked and wrinkled; and the larger the pearls are the greater is their deformity. Linnæus informed Mr. Pennant that he had discovered the art of causing the pearls to form: he however refused to communicate it, and it is supposed to have died with him. When there are pearls in the shell, the animals, on being squeezed, will eject them, and they even sometimes spontaneously cast them on the sand of the river. It is reported

reported in the country that Sir Richard Wynne of Gwydir presented the queen of Charles II. with a pearl from the river Conwy which was afterwards placed in the regal crown. About twenty-five years ago the late Sir Robert Vaughan went to court with a button and loop in his hat set with pearls from the Conwy. An Irish pearl is mentioned by Sir Robert Redding in the Philosophical Transactions, as weighing thirty six carrats, and valued at forty pounds. The present lady Newborough has a good collection of the Conwy pearls, and she purchases all the best that are now to be found.—The fish of the pearl muscle is not eaten, being extremely bad and unpalatable.'

The author bestows high praise on the views which present themselves in Conway vale, and along the route from that place to Bangor; which city, and the adjoining seat of Lord Penrhyn, seem very much to interest him. At Landygai church, near Bangor, Mr. B. saw the monument of Archbishop Williams, so well known in our history, and who was a native of Conway; which induces him to add a dispassionate and faithful account of this last of our Statesmen-Prelates.

We now meet with a passage which, as descriptive of some very singular religionists, the pure and exclusive growth of a Welsh soil, is intitled to a place in our pages. If the philosopher and the statesman cannot view them with complacency, it is perhaps the antiquary who has most reason to be displeased with them; inasmuch as they have wrought a change in the national character and features, have converted a lively merry race into gloomy fanatics, and have occasioned games, which promoted health and activity, and all the cheerful amusements, even the love of music, to give way to a rage for religious austerities. This circumstance, more than intercourse with England and the progress of society, has invaded the antient manners and habits of this interesting people. Never did fanaticism obtain a soil more congenial to it, and never did it reap a richer harvest.

'Whilst I was at Caernarvon, I was induced from motives of curiosity, more than once to attend the chapel of a singular branch of calvinistical methodists, who, from certain enthusiastical extravagancies which they exhibit in their religious meetings, are denominated *Jumpers*. Their service here is in the Welsh language, and, as among other methodists, commences and concludes with a prayer. It is not till the last hymn is sung that any uncommon symptoms are exhibited. The tune consists only of a single strain, and the hymn, having but one verse, this verse is, in consequence, repeated over and over, sometimes for half an hour, and sometimes, if their spirit of enthusiasm is much excited, for upwards of an hour. With this begin their motions. It is sung once or twice over without any apparent effect. The first motion to be observed is that of the upper parts of their body from right to left. They then raise their hands, and often strike one hand violently against the other. Such is the effect produced

duced even on strangers, that I confess whenever I have been among them at these times, my intellects became greatly confused: the noise of their groaning and singing, or often times rather bellowing, the clapping of their hands, the beating of their feet against the ground, the excessive heat of the place, and the various motions on all sides of me, almost stupified my senses. The less enthusiastic move off soon after the hymn is begun: among these, every time I attended them, I observed the preacher to make one; he always threw a silk handkerchief over his head, and, descending from the pulpit, left his congregation to jump by themselves. At intervals the word "*gogoniant*" (praise or glory!) is frequently to be heard, The conclusion of this extravagance, which bears much more the appearance of heathen orgies, than of the rational spirit of Christian devotion, has been described by one of their own countrymen with more justice than I am able to give to it. "The phrensy (he says) so far spreads, that to any observation made to them, they seem altogether insensible. Men and women indiscriminately, cry and laugh, jump and sing, with the wildest extravagance imaginable. That their dress becomes deranged, or the hair dishevelled, is no longer an object of attention. And their raptures continue, till, spent with fatigue of mind and body, the women are frequently carried out in a state of apparent insensibility. In these scenes, indeed, the youthful part of the congregation are principally concerned, the more elderly generally contenting themselves in admiring, with devout gratitude, what they deem the operations of the spirit." Their exertions on these occasions are so violent, that were they often repeated in the week, the health of the people must be materially affected. When they leave the place, they often seem so much exhausted, as scarcely to be able to support the weight of their bodies; and the hardest labour they could be employed in would not so much waste the animal spirits, or weary their limbs, as an hour spent in this religious frenzy.'

Caernarvon appears to be more connected than any other in the North Wales tour, with interesting perambulations. In one of these, some incidents occurred, which, as shewing the state of society, deserve to be quoted:

'There are two cottages in this village where the wearied traveller may take such poor refreshments as the place affords. One of these belonged, about two years ago to John Close, a grey headed old man, who was born and brought up in the north of Yorkshire. He had occasion to come into Wales with some cattle in his younger days, and preferring this to his Yorkshire home, he resided here the rest of his life. His son now keeps the house.—The other is kept by the parish clerk, who may be employed as a guide over any part of the adjacent country. I found him well acquainted with the mountains, and a much more intelligent man than guides in general are. He does not speak English well, but his civility and attention are a sufficient compensation for this defect.—Neither of these places affords a bed, nor any thing eatable better than bread and butter, or cheese, and perhaps, eggs and bacon.

'The

'The first time that I came to Llanberis, being somewhat fatigued with traversing the adjacent mountains, I went to the former of these houses to rest myself and obtain some refreshment. It was just at the dinner hour, and a scene was exhibited altogether novel to me. At one table were seated the family of the house, consisting of the old host, his wife and their son and daughter, eating their bread and milk, the common food of the labouring people here: a large overgrown old sow was devouring her dinner, with considerable dissatisfaction on account of the short allowance, from a pail placed for her by the daughter in one corner; whilst I was eating my bread and butter, with an appetite steeled against niceties by the keenness of the mountain air, at a table covered with a dirty napkin, in the other corner. This scene, however, induced me always afterwards to bring with me refreshments from Caernarvon, and enjoy my dinner, in quiet, in the open air.'—

'I saw, and was introduced to the curate; he resided in a mean-looking cottage not far from the church, which seemed to consist of but few other rooms than a kitchen and bed-room, the latter of which served also for his study. When I entered the room he was engaged over an old folio volume of sermons. His dress was somewhat singular; he had on a blue coat that long had been worn threadbare, and in various places exhibited marks of the industry of his wife, a pair of antique corderoy breeches, and a black waistcoat, and round his head was tied a blue handkerchief. His library might have been the very same that Hurdis has described in the *Village Curate.*

'Yon half a dozen shelves support, vast weight,
The curate's library. There marshalled stand,
Sages and heroes, modern and antique:
He, their commander, like the vanquished fiend,
Out-cast of heaven, oft through their armed files,
Darts an experienced eye, and feels his heart
Distend with pride, to be their only chief:
Yet needs he not the tedious muster-roll,
The title page of each well-known, its name,
And character.

'From the exterior of the cottage, it seemed but the habitation of misery; but the smiles of the good man were such as would render even misery cheerful. His salary was about forty pounds, on which, with his little farm, he contrived to support himself and his family, and with this slender pittance he seemed perfectly contented and comfortable. His wife was absent, but from a wheel which I observed in the room, I conjectured, and was afterwards informed, that her time was principally employed in spinning wool. The account I had from the parishioners of the character of this man was, that he was respected and beloved by all, and that his whole time and attention were occupied in doing such good to his fellow creatures as his very slender circumstances would allow.

'I venerate the man whose heart is warm,
Whose hands are pure, whose doctrine, and whose life
Coincident,

Coincident, exhibit lucid proof
That he is honest in the sacred cause.
To such I render more than mere respect,
Whose actions shew that they respect themselves.

'This person, after sustaining a severe illness with the utmost resignation and fortitude, died in the beginning of the year 1801, leaving a widow and one daughter to survive him.'

In the following description of an Evening-scene at Llanberis, the author's pencil appears to advantage:

'I left my hospitable friends, and strolled to the end of the lake. Scarcely a breath of air was to be felt. A white fog was extended, in long dense streaks, low down in the vale. The evening clouds appeared across the end of the lakes, tinged with various hues of red and orange, from the refracted rays of the departing sun. These were reflected in full splendour along the water. The rocks reflected various shades of purple, as the prominences were presented to the eye, or as the heath or verdure most prevailed. These colours after a while became one mass of dark greenish blue. The clouds lost their splendour; and the pool began to darken from the shades of the mountains. Scattered clouds now settled on various parts of the rocks, their light colours singularly contrasting with the sombre mountain tints. On looking from the pool towards the village, I was just able to distinguish it in the gloom, its place being marked by the smoke of the peat fires, rising a few yards perpendicularly from the chimnies, and then spreading into a cloud, and hovering directly over it. The rocks and precipices softened by degrees in an uniform mass of shade. The general features now became entirely lost, and only the upper outline was distinguishable in the obscurity. The evening fogs soon after came on, and in a short time so enveloped the whole scene, that not a single former trace was visible.'

The claim made by Anglesea to the birth of Dafydd ap Gwilym occasions Mr. B. to sketch the life of the Welsh Anacreon. To some particulars of this extraordinary man, our readers are not strangers. Endowed with a fine genius, which he very considerably cultivated, a resident of Wales in the 14th century, professing libertinism not less openly than the amatory poets of Greece and Rome, and in pouring out his shafts against the superstition of the times, scarcely sparing religion itself, he points to a state of society among the sequestered Welsh, of which his works, and the consideration in which he was held, are almost the sole evidence. Mr. B. relates a pleasing anecdote with respect to him:

'Between Dafydd ap Gwilym and Gryffydd Grûg, an Anglesea bard, a man of considerable genius and learning, there was a rivalhip for fame, which produced many masterly compositions on each de. This contention had been carried on for a long time, and, with eat animosity, when a Welshman of the name of Bola Bauol offered a wager,

a wager, which was immediately accepted, that he would effect their reconciliation. He shortly afterwards went into North Wales, and industriously circulated a report of the death of Dafydd ap Gwilym. This so much affected his rival, that, laying aside every other feeling, in the poignancy of his grief, he wrote an elegy bewailing the loss of his *friend*, in the most affectionate terms. Bola, having in the mean time contrived to circulate a story of the same nature in South Wales, of the death of Gryffydd Grûg, was much pleased, on his return, to find that Dafydd had also written a pathetic elegy on his opponent. He thus succeeded according to his expectations, for, on discovering to each the real sentiments of the other, they forgave the frolic, and ever afterwards remained firm friends.'

Our present recollection of our own examination of this classical Welsh poet suggests to us no ground for qualifying the high praise bestowed by Mr. B. on the easy and flowing muse of the lover of Morfudd:

'His works possess harmony, invention, elegance, and perspicuity. The powers of his mind rose greatly superior to all the disadvantages of the period in which he lived. In harmony of versification, his works even now stand as a model of perfection, although at the time when he wrote, most of the laws of composition were in a state of fluctuation, and others were altogether unknown. It seems, indeed, very probable that some of his verses might form the idea for many rules which were afterwards settled. He had both feeling and judgment; in his love-poems there is a peculiar softness and melody in all their variations; and this, in a greater or less degree, may be traced through all his works, from the slightest efforts of his muse, to the most grand and sublime parts of his imagery.'

In the ensuing relation, we have another specimen of the powers of Mr. B.'s pencil. The scene is in the vicinity of Caernarvon:

'In my visit to the Nantlle Pools, I proceeded along the road from Caernarvon to Beddgelert, till I had passed Llyn Cwellyn, when taking a route westward, between Llyn Cader, and Lyln y Dywarchen, I entered a wild mountainous pass, that led me along a series of sheep tracts, into Nant Lle, *the Vale of Lle*. The mountains rose on each side to an immense height, those towards the north forming a long range of precipices, singularly marked by the innumerable gullies of the mountain storms. The whole scene was that of savage wildness, of nature in her most dreary attire. It is a narrow pass, encompassed by mountains uncultivated, destitute altogether of wood, and unsheltered on all sides from the fury of the tempests.—As I proceeded, the scene by degrees began to extend its limits, and the mountains to attain more varied and elegant forms. At length the two Nantlle Pools, called by the Welsh *Llyniau Nantlle*, and the whole range of the vale, with the gradually declining mountains, became visible nearly to the sea. The prospect was exceedingly beautiful; and the number of trees in different parts, and particularly about the foreground, added greatly to the effect.—On turning

turning round, to look towards the road that I had left, now about two miles distant, I observed that Snowdon closed up the end of the pass, and terminated the view in that direction: its upper parts were, however, so enveloped in clouds, as to render them invisible.—I continued my route along a tolerable good horse-path, between hedge-rows, among meadows and woodland, on the north side of the pools. The trees were chiefly old oaks, that had withstood the fury of near a hundred winters; the limbs shattered, covered with moss, and bared of leaves. Several of the small farmers' cottages among these trees presented, with the other objects around, scenes peculiarly picturesque. By an ancient over-shot mill, between the pools, I remarked a scene that exceeded all the rest. The mountain grandeur of the vale was broken by the wooded foreground; and the water of one of the lakes, from the rays of the sun, which shot obliquely upon it, glittered through the dark foliage of the trees. The mill, and its rude wooden aqueduct and wheel, with an adjacent cottage or two, overgrown with moss and lichens, and shattered in the walls and roofs, were the other component parts of the landscape. This was, however, by no means, the last of the elegancies of the vale; in almost every part of my walk, I had something to admire, some new object presented to me, that afforded sources both of reflection and delight. At some distance beyond the farthest lake, the road, which is here wide enough to admit carriages to the neighbouring slate quarries, led me to some little height above the vale. I again turned round to look along the vale in the direction I had come, and was surprised by a view so elegantly picturesque, that even my fancy had scarcely ever led me to imagine one equal to it. The dense clouds that had enveloped all the higher regions of Snowdon, were in a great measure driven away, and those that I now saw, floated below the pointed summit of the mountain, which was visible above. It bounded the end of the vale, and I never before saw this mountain in so much grandeur. A dusky haziness about it, threw it to appearance very distant, and added greatly to its effect in height. A gleam of sunshine, passing the valley by Llyn Cwellyn, that crossed by its foot, and softening upwards, formed a fine light in the middle of the scene. The steep black rocks of Mynydd Mawr, on the left, and the craggy summits of the elegant and varied range of the Drws y Coed mountains, on the right of the vale on whose side I stood, and appearing even still darker than usual, from the light on the mountain beyond them, formed a truly elegant middle distance. The expanse of the water of the two lakes, intersected by a narrow isthmus, appeared in the bosom of the vale. The rude trunks, and weather-beaten limbs of the old oaks around, not only added beauty to the foreground, but varied, by their intervention, the otherwise too uniform appearance of the meadows of the vale, and of some parts of the mountains' sides. This landscape is not exceeded in beauty by any in North Wales.'

Adjacent to the same grand station, is the vale which is next depicted:

'From the village of Ffestiniog we descended into Cwm Maentwrog, *The Vale of Maentwrog*, (improperly called by tourists the

vale of Ffestiniog,) and wandered leisurely along, enjoying all the way the most sublime pleasure in contemplating the beauties of the scene before us. There are few vales in this country that afford such lovely prospects as this. Many of the high mountains bounding its sides are shaded with lofty oaks; nnd the silver Dwyryd, *Two Fords*, *serpentises* placidly and silently along the bottom, amidst the richest cultivation. The sea, at a distance, closes the view; and Traeth Bach, a wide arm of it, is seen to receive the Dwyryd, a little below Tanybwlch hall, which is situated on a rising ground, and embowered in woods, at the north west extremity of the vale. The little village of Maentwrog, from whence it takes its name, is seated nearly in the middle. The character of the vale of Ffestiniog is very different from that either of Llanberis or Nant Hwynan: the former is majestic, grand, and sublime; Nant Hwynan bears a middle character, its bottom is varied by insulated rocks, and clad with trees; this is simply elegant, and principally affords charms to the admirer of nature in her most chaste and delicate attire. The bottom is open, and cultivated from end to end, with trees scattered along the walls and hedge-rows. The thick woods on the mountains on the north side soften very beautifully what would be otherwise a bleak and dreary feature in the scene. "With the woman one loves, with the friend of one's heart, and a good study of books, (says lord Lyttleton to his friend Mr. Bower,) one might pass an age in this vale, and think it a day. If you have a mind to live long, and renew your youth, come with Mrs. Bower, and settle at Ffestiniog. Not long ago there died in that neighbourhood an honest Welsh farmer, who was 105 years of age. By his first wife he had *thirty* children, *ten* by his second. *four* by his third, and *seven* by two concubines: his youngest son was *eighty-one* years younger than his eldest; and 800 persons, descended from his body, attended his funeral."—I can add another instance of age and fecundity in this vale, which, though far short of this in point of numbers, is still sufficiently great to prove the healthiness of the place. Jane Price, who died in the year 1694, had at the time of her death *twelve* children, *forty-seven* grand children, and *thirteen* great grand-children.'

We have now reached the end of the first volume; and we should find it a pleasant task, if our limits allowed, to conduct our readers through some of the romantic scenery which in Volume II. is so chastely, and in appearance so faithfully described. We should gladly also make them acquainted with the chapters which contain the author's views of the character and manners of the antient Welsh, and those of their present descendants; from which they would find that he does not regard the one as an imbecile, and the other as a degenerate race. The antient Britons he represents as a nation of warriors, passionately enamoured of independence, possessed of dauntless bravery and infinite enterprize, and noted for warlike stratagems. He admits the vast copiousness and endless variety of their language; and he explains and vindicates

the structure of their poetry. He does not partake in the least degree of the inveterate antipathy imputed to a Caledonian antiquary, but is the friend and admirer of the original inhabitants of our favoured isle, and his accounts represent them as amiable and estimable. In descriptions of nations as well as of individuals, truth ought doubtless to be our sole object: but if we are to err, we have no scruple in saying that it is more creditable, as well as more beneficial, that it should be on the favourable side. If we persuade an individual or a people that they are of an inferior order, we raise a bar to their improvement that is almost insurmountable.—Mr. B.'s sketch of the History of the Welsh Bards and Music, and his selection, in score, of 16 of their favourite airs, will be acceptable to musical readers.

Nothing eludes verbal description more than natural scenery; the elements of our pleasure in this walk are too subtile to be embodied in language; and those who most strongly feel it are at a loss to express it. In this respect, Mr. Bingley practises a reserve which we have more frequently recommended than witnessed. If the pictures sketched by him are less vivid, and his respresentations less animated, than those of some of his brother tourists, he has the advantage over them on the score of accuracy and fidelity; and if he excites less rapture, he engages more confidence. Few readers of these volumes will be able to restrain an ardent wish to have attended the traveller in his walk from Conway to Bangor over Penmaenmawr; to have taken up their quarters with him at Caernarvon, in order to traverse the rapturous vales of Llanberis, Beddgelert, Nantgarmon, and Ffestiniog; to have ascended with him the arduous summits of Snowdon and Cader Idris; and to have marched in his track along Vallecrucis, Llangollen, and Edeirnion, in order to witness the sublime horrors and enchanting beauties of the views in North Wales.

It will perhaps be said that these volumes are too much occupied by history and antiquities: but it should be remembered that it is extremely difficult to observe the proper medium in these matters. Until travellers are universally furnished with all that relates to the objects which they behold, that is to be collected from the works of antiquaries or from the records of past times, episodes of this nature are indispensible; since, without this knowlege, either previously stored, or recently acquired, almost all that is sentimental in tours will be lost; without it, a ruin is no more than a mouldering edifice; and the spots, which great events have consecrated, are only so much space. With regard to *Natural* History, likewise, Mr. B. furnishes many occasional particulars, as also a *Flora Cambrica*

at the end of the second volume, which will be interesting to the lovers of this rational and attractive science. As far as we can collect from his writing, Mr. B. is moreover a good-humoured traveller; who bears, without murmur or complaint, the inconveniences and privations under which tourists labour, when their curiosity leads them to sequestered and unbeaten tracks. His work is not without faults: but we have judged it to be most for the advantage of our readers to dwell on its excellencies. It is in our opinion the best *Vade Mecum* that has yet appeared, for a North Wales tour.

Jo.

ART. XII. *Sir Tristrem*; a Metrical Romance of the Thirteenth Century, by Thomas of Ercildoune, called the Rhymer. Edited from the Auchinleck MS. by Walter Scott, Esq., Advocate. Royal 8vo. pp. 500. 2l. 2s. Boards. Longman and Co. 1804.

AS tradition has almost uniformly ascribed the Scottish version of Sir Tristrem to the bard of Ercildoune, our curiosity was naturally excited to know the history of this skilful personage; who, in an unlettered age, could execute a long poem in *quaint Inglis*, and surmount the difficulties of a very complicated stanza. Mr. Scott, however, with all his erudition and research, which are confessedly great, and with appropriate opportunities, which few in this part of the island can enjoy, has not been able to discover much that can be deemed satisfactory. It appears that our poet flourished in the thirteenth century, that he possessed some lands at Ercildoune, (now *Earlstoun*, a village on the river Leader, in the county of Berwick,) that he probably lived upwards of seventy years, and that with the vulgar he passed for a prophet.

Much ingenious dissertation is here expended on the history of the poem. The subject may certainly be traced to the historical Triads of the Welsh; and it seems also to have acquired popularity among the rehearsers or *diseurs* of France, who expanded it into prose narratives: but various arguments are adduced to prove that Thomas borrowed his materials directly from Celtic sources, and clothed them in an *English* dress.

'If English, (says the editor,) or a mixture of Saxon, Pictish, and Norman, became early the language of the Scottish court, to which great part of Northumberland was subjected, the minstrels, who crowded their camps, must have used it in their songs. Thus, when the language began to gain ground in England, the northern minstrels, by whom it had already been long cultivated, were the best rehearsers of the poems already written, and the most apt and ready composers of new tales and songs. It is probably owing to this circumstance, that almost all the ancient English minstrel ballads

lads bear marks of a northern origin, and are, in general, common to the borderers of both kingdoms. By this system we may also account for the superiority of the early Scottish over the early English poets, excepting always the unrivalled Chaucer. And, finally, to this we may ascribe the flow of romantic and poetical tradition, which has distinguished the borderers of Scotland almost down to the present day.'

The intricate structure of the verse in this poem, and the peculiar character of the style, (which the editor compares to the *Gibbonism* of romance,) are, at least, strong presumptive proofs that it was composed by Thomas of Ercildoune. In its present form, it is professedly related on the authority of the Rhymer:

'I was at [Erceldoune:]
With Tomas spak Y thare;
Ther herd Y rede in roune,
Who Tristrem gat and bare.
Who was king with croun;
And who him forsterd yare;
And who was bold baroun,
As thair elders ware,
Bi yere: ——
Thomas tells in toun,
This auentours as thai ware.'

Mr. Scott conjectures that some minstrel, who had access to the Rhymer, had learned the story from his recitation; and, that after it had passed through several hands, the compiler of the Auchinleck MS. committed it to writing.

For the sake of the *many* to whom the original will be nearly unintelligible, we shall sketch an outline of the story.

Rouland Rise, lord of Ermonie, having conquered the Duke Morgan, a great and rival baron, again proves victorious in a tournament at the court of Mark, king of Cornwall, and wins the heart of Blanche-flour, sister to that monarch. Sir Tristrem owes his birth to a clandestine interview of the two lovers. Rouland, meanwhile, is apprized by a letter from his faithful friend Rohand, that Morgan, in violation of the late truce, was invading his territories at the head of a powerful army. The lovers forthwith take their departure for Ermonie, and are married in the castle of Rohand: but short was the term of their union; for Rouland, notwithstanding prodigies of valour, was finally subdued, and treacherously slain, and his consort lived only to learn his untimely fate, and recommend her babe to the care of Rohand. The latter educated his charge as his own son, under the inverted name of Tramtrist, until he became a wonderful proficient in minstrelsy, hunting,

hawking, chess, and all knightly games. In his fifteenth year, he boldly accepted the challenge of a Norwegian shipmaster to play at chess, and was so successful, that the sly captain put off with him to sea. As the vessel, however, was terribly tost in a tempest, which the crew imputed to this act of injustice, the youth was landed in Cornwall, with all his winnings. Being conducted to the court by two palmers, his superior style of carving a buck, his skill on the harp, and his varied accomplishments, quickly recommended him to the royal notice and favour.

The disconsolate Rohand, who had long roamed in quest of his foster-son, at length traced him to Cornwall, and revealed to Mark the history of his birth. The king not only acknowleged him as his nephew, but dubbed him a knight, and gave him a thousand men, with whom he repaired to the castle of Rohand, accompanied by fifteen knights, and followed by Rohand and his troops; he next went to Morgan's palace, upbraided the Duke, killed him in battle, and recovered Ermonie, which he bestowed as a fief on his foster-father.

A more fierce encounter awaited him in Cornwall, where Moraunt, an Irish champion, demanded the accustomed though unjust tribute of three hundred pounds of gold, as many of coined silver, &c. and, every fourth year, three hundred children. Tristrem gave it as his opinion that the exaction should be resisted, and defied Moraunt to the combat. Though wounded by a poisoned weapon, he fatally cleft the skull of his adversary: but so offensive was the gangrene of his own wound, that none had courage to approach his person, except Gouvernayl, his faithful domestic. With this trusty attendant, then, and his harp, he set sail from England, and was driven into the harbour of Dublin. Aware that the queen of Ireland was sister to Moraunt, he again took the name of Tramtrist, and alleged that he had been wounded by pirates. The queen, who was a great proficient in the medical art, being informed that the stranger merchant excelled in minstrelsy, paid him a visit, and was so much delighted that she undertook and effected his cure. The Princess Ysonde then became his pupil, and the theme of his admiration. On his return to his uncle's court, he so warmly extolled the charms of his fair disciple, that the king urged him to bring her over in the quality of royal bride. The barons, who were jealous of Tristrem's ascendency, also exhorted him to execute a commission which, they trusted, would terminate fatally for himself.

Regardless but not unconscious of his danger, our hero took with him fifteen knights, disguised, like himself, as merchants; and, without revealing the object of his mission, he sent

sent presents to the king, queen, and princess. The messengers returned with tidings, that a monstrous fiery dragon was laying waste the country, and that the hand of Ysonde was promised as the reward to him who should destroy it. Tristrem boldly undertook the adventure; and the conflict, we may *believe*, was terrible, for the knight fairly lost his senses, and had his armour burned, though he succeeded in killing the monster. The king's steward, who found the dragon lifeless, and Tristrem in a swoon, cut off the animal's head, and laid claim to the victory: but his pretensions were speedily treated with the contempt which they deserved. The queen and her fair daughter traced the knight, ascertained his triumph, restored him to his senses, and conducted him to a bath. Ysonde began to suspect that she was in company with her former accomplished preceptor; and, on looking round for something which might confirm her suspicion, she fixed her eye on the broken sword. Comparing it with the piece which had been left in Moraunt's skull, she concluded that the stranger was the same person who killed her uncle. In the first moments of their resentment, the mother and daughter had nearly dispatched the hero with his own arms, in the bath: but the king's seasonable arrival, the recollection of his services as the tutor of Ysonde, and, above all, the proposed match with the king of Cornwall, soon restored him to favour. Ysonde was intrusted to his charge; and Brengwain, her favourite attendant, accompanied her on the passage. The queen, at their departure, had given to this waiting dame a powerful love potion, destined for Mark and his bride: but it so happened, by mistake, that Sir Tristrem and Ysonde partook of the philtre during the voyage, and that they were thus involved in a criminal amour. On the first night of the royal nuptials, Brengwain supplied the place of the Princess; while the latter, apprehensive that her substitute might disclose the important secret, had nearly procured her assassination.

Meanwhile, an Irish Earl, a former admirer of Ysonde, arrived at the court of Cornwall; and Mark promised him a boon, if he would play on his harp. The stranger then accompanied his instrument with an amorous descant, in which he asked Ysonde as the promised gift. The king repented his rash vow, but reckoned himself in honour constrained to yield. Tristrem, who returned from hunting just as the earl was sailing off with his prize, seized his rote, and played so sweetly that the departing princess was charmed as by a potent spell, insisted on being relanded, and eloped with Tristrem into a forest. Here they lived a week, when Tristrem restored Ysonde to her lawful lord.

Meriadok, a Cornish knight, and companion of Tristrem, becoming suspicious of the intercourse of the latter with the queen, had recourse to various cunning expedients to ascertain the truth; and his efforts were powerfully seconded by those of an officious dwarf. Their ingenious attempts, however, were as ingeniously counteracted by the guilty pair, and good Mark easily allowed his jealousy to be lulled asleep. The following stratagem at last proved successful. At the suggestion of Meriadok, the king ordered himself, the queen, and his nephew, to be let blood, and the queen's bed-chamber to be strewed with flour. Tristrem, who perceived the snare, *sprang thirty feet at one leap*, and thus made no impression on the flour: but the wound in his vein opened with the effort, and his presence was betrayed by drops of blood. On this discovery, he retired from court, and the queen undertook to prove her innocence by the fiery ordeal. As she was conducted for this purpose to the court at Westminster, she pitched on her lover, who was disguised like a peasant, to bear her from the shore to the vessel in which she was to be conveyed across the Thames. Tristrem, as if from clownish aukwardness, let her fall on the beach, in no very seemly attitude. Ysonde then swore that no man had ever familiarity with her person, except her husband, and this poor fainting peasant; and her good-natured *Cornish* husband absolved her from the hazardous trial of hot iron.

In Wales, Sir Tristrem reaped fresh laurels by his signal defeat of Urgan, the giant, and brother to Duke Morgan. So grateful was Triamour, king of Wales, that he bestowed on his deliverer the sovereignty of the county, and made him a present of Peticrewe, a little dog, spotted with red, blue, and green. The generous hero immediately gave the crown to the king's daughter, and sent the dog as a present to Ysonde.

The growing fame of the nephew reconciled him to the uncle, who appointed him his high steward. Again the lovers renew their intrigues, again they are banished from court, and again kindly received by the indulgent Mark; who found them sleeping together in a cavern, but who was satisfied of their innocence because his nephew's sword was accidentally placed between them. The dwarf, however, was not tardy in disclosing farther proofs of their unlawful passion; and Sir Tristrem fled to Spain, where he killed three giants, visited the sons of Rohand in Ermonie, and then conquered the enemies of Florentine, Duke of Brittany. In reward of his services, the Duke consented to his marriage with his only daughter, Ysonde with the white hand. As they passed to the bridal-chamber, the ring, with which the queen of Cornwall had

presented him, fell from his finger: he reflected on her constancy, upbraided his own infidelity, and never consummated his marriage with Ysonde of the white hand.

We are next treated with the adventure of Beliagog, a fierce giant, and brother to Morgan, Urgan, and Moraunt. Sir Tristrem spared his life, on condition of his building a magnificent hall, in honour of Ysonde and Brengwain. The maimed giant gladly fulfilled the singular stipulation, constructed the hall within his own castle, and adorned it with the sculptured history of the knight's adventures, and striking likenesses of Ysonde, Brengwain, Mark, Peticrewe, &c.

Sir Ganhardin, meanwhile, who learned from his sister, the white-handed Ysonde, that she was still a maiden, was on the point of quarrelling with her husband. The latter, however, assumed such a firm tone, and spoke so feelingly of the charms of his mistress, whose image he shewed him in the marvellous castle, that Ganhardin forgot his wrath, and became enamoured of Brengwain, whom he swore to see, or perish. The two knights, accordingly, passed over to Cornwall, and encountered Ysonde and Brengwain in a forest. Canados, the new constable, and an admirer of Ysonde, here disturbed their privacy: but he, Meriadok, and the other informers, are shamefully worsted in a sharp conflict with Tristrem and Ganhardin, who retire to Brittany.

'Here Tristrem is accosted by a young knight, wearing no shoes, who had sought him for a long time. This young warrior, whose name is also Tristrem, throws himself at the feet of our hero, and beseeches his assistance in a perilous adventure. A knight has bereaved him of his lady. The ravisher, with his seven brethren, and seven other knights, are to escort their prize, upon that very day, to some place of security; the suppliant knight proposes to his namesake to assist him in her rescue. Tristrem readily assents.—The two knights arm themselves, and prepare for battle: they attack the party of ravishers, on "a lee beside a forest." Tristrem, the younger, is soon slain: our hero avenges his death, and slays the fifteen knights. In this battle he receives an arrow in his old wound.'

As the remainder of the MS. is here torn away, the editor has very skilfully supplied the story from the French metrical romance; imitating, with singular success, the same rapid and quaint style, and the same complex stanza.

Ganhardin was dispatched for Ysonde, as the only person who could cure the wounded knight; and, according as the ambassador succeeded or failed in his mission, he was instructed to hoist a white or a black sail on his return. Ysonde of Brittany, who had overheard the conversation, and was resolved

solved to be avenged, eagerly watched the return of the vessel, and ran to inform her husband that the sail was black. Sir Tristrem, deceived by the false assertion, believed that he was forsaken, and died in despair; while Ysonde of Cornwall, apprized of his fate, threw herself beside his corpse, and expired.

On the consistency or morality of such a fable, we cannot dwell with commendation :—but the poem is replete with incident, exhibits a picture of the manners and taste of the age in which it was composed, and is therefore a relic worthy of preservation.

As we have hinted at the antiquated and obscure complexion of the style, and at the singular intricacy of the measure, we shall transcribe only a few stanzas, at random:

'Mark to Tristrem gan say,
—" Mi lond bitake y the,
To have atter mi day,
Thine owen schal it be,
Bring thou me that may,
That ich her may yse."—
This was his manner aye,
Of Ysonde than speketh he,
Her prise,
Hou sche was gent and fre,
Of love was none so wise.'

'In Inglond ful wide,
The barouns hem bithought,
To fell Tristremes pride,
How thai fairest mought;
The king thai rad to ride,
A quen to him thai sought,
That Tristrem might abide,
That he no were it nought,
No king:
Thai seyd that Tristrem mought
Ysonde of Yrlond bring.

'—" A brid bright, thai ches,
As blod opon snoweing;
A maiden of swiche reles,
Tristrem may to the bring;"——
Quoth Tristrem,—" It is les,
And troweth it for lesing,
To aski that never no wes,
It is a fole askeing,
Bi kinde:
It is a selli thing,
For no man may it finde."

The

The volume is very handsomely printed: but the impression, we understand, is limited to 150 copies. The publication is, therefore, destined to the wealthy few; a species of aristocracy which we cannot praise, though in this instance it may not be a subject of much regret.

Muir.

ART. XIII. *Military Character of the different European Armies engaged in the late War:* with a Parallel of the Policy, Power, and Means of the antient Romans and modern French. Translated from the French. 2d Edition. 8vo. pp. 190. 4s. Boards. Egerton. 1804.

WE claim some merit for the share which we took in drawing the public attention to the original of this performance*; and we have been abundantly justified in the praise which we bestowed on it as an able and an useful work, since among all competent judges but one sentiment has prevailed with respect to it. Though the translation has been rather slow in obtaining our notice, we are happy in having another opportunity of making our acknowlegements on the part of the British public to the ingenious and accomplished authors, and of strenuously recommending the volume to those of our readers who have not given it a perusal. Indeed, the hostile operations, already renewed on the Continent, again impart to these remarks an immediate interest, scarcely less than they possessed on their first appearance; and we shall therefore submit to our readers a few of the more material parts, without criticism or comment.

We should commence with the observations on the troops of the French nation, but that we consider their peculiarities and characteristics as now more generally known than those of some others of the contending parties. Let us turn, then, to the following extract, which contains an able summary of the principal defects in the Austrian service:—in the short interval of peace, there probably has not been time, if there existed the disposition, to remedy them:

'In spite of the examples of Laudohn, of the Archduke Charles, and of some other Generals, the Austrians have almost always kept themselves on the defensive in lines, positions, or *cordons*. The uncertainty as to the point, where the enemy may attack, obliges them to divide their forces, and necessarily to be every where weak; lines become unavoidably a succession of points, more or less feeble; it is impossible then to have reserves in sufficient force, or sufficiently within reach.

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* See Rev. Vol. xli. N. S. p. 540.

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The cavalry, which is the principal strength of the Austrians, is here of little utility. When we read the accounts of the greater part of their battles, we naturally ask, " where then was that numerous, that excellent cavalry of the Austrians ?" The General, who accepts battle, fights upon the ground, or at least according to the circumstances, which the enemy has chosen, and in the manner which suits him. The French avoid, as much as possible, having any thing to do with the Austrian cavalry. Add to this, the close order, which the French infantry generally observe, (and from which they would be obliged to depart, if instead of giving, they accepted battle,) leaves them little cause to be afraid of cavalry, which is well known to be only formidable in proportion as the infantry is bad, or in thin order. We cannot sufficiently express our astonishment, that the Austrian Generals should renounce the superiority of their tactics, and of their skill in manœuvring, and give the French an opportunity of employing the means that are peculiar to them. The latter are particularly skilful, wherever the ground is such as to secure them from the cavalry, by scattering their riflemen so as to annoy the Austrian *corps* in every quarter. The French soldiers, who are more active, more enterprizing, and ready in availing themselves of every advantage of ground, will hang round bodies of men that are much more numerous than themselves; they molest, harrass, and advance upon them, by means of the smallest shelter; the Austrians, in the mean time, preserve their rank and file, but their oblique firing has not the least effect upon men who are either scattered about, or advantageously posted; while every discharge of the latter, being levelled at a considerable body, cannot fail of telling. When the Austrians advance, the riflemen withdraw, but return to the charge, as soon as the Austrians retire again *: the Austrian troop is thus harrassed by an enemy, that keeps out of its reach, and whose numbers, upon looking at the extent of ground which they occupy, appear more considerable than they really are. This method of fighting continues, until the losses they have experienced, and the inutility of resistance, produce discouragement and confusion; until, at length, the troops overwelmed with fatigue and thrown into disorder, either disperse, or lay down their arms. The French, who would not have dared to meet these same Austrians in open field, have often defeated and taken thousands of them with some hundreds of men only: for the instant their ranks are broken, the Austrians become like a flock of sheep dispersed, and incapable of re-uniting. The coolness of the Austrians is inexplicable. The humiliation of surrendering their arms does not seem to affect them any more than the dangers of a battle. One would suppose, in considering their indifference, that it was nothing but the *finale* of a pantomime or ballet. The Austrians carry their fear of being out-flanked or turned, to a degree which is at once ridiculous and extravagant; it might indeed be called a national disorder, or weakness. They fancy themselves out-flanked, or enveloped at the very mo-

* This was the case among the sand-hills in Holland, when the British advanced under the recurring fire of the French musquetry. T.

ment,

ment, in which they might surround those, who have had the rashness to out-run them. This excessive apprehension disconcerts their plans, and drives them to retrograde movements at a time, when, in order to beat the enemy, they have only to advance upon him.

'The French Generals, like rich and bold gamesters, are incessantly tempting fortune. They look upon their losses as nothing, provided they succeed in the end. The little value, which they set upon their men, the certainty of being able to replace them, the personal ambition of their chiefs, the customary superiority of their numbers, afford them an advantage, which cannot be counteracted but by great skill, conduct, and activity.

'The Austrian Generals, disciplined by rule, and accustomed to the literal execution of their orders, are in dread of the responsibility of the event, and of what it may cost them, not only in men, but in military effects, in baggage, ammunition, and artillery. Having only regular troops, and no good light infantry, they are of course more circumspect and tardy in their movements. They are more apprehensive of being defeated, than they are ambitious of conquering. Their Generals in chief look forward to the Aulic council of war * or court martial, with greater apprehension than to the French. Hence the slowness of their motions, the multiplicity of their precautions, and the whole of their defensive system: he, who is beaten, is acquitted, if he was attacked; but he, who gets himself beat in attacking, is lost without resource; as if, not to attack would prevent being attacked! or not seeking to fight could prevent being beaten! In proportion as the rank of officers descends, their conduct becomes more mechanical, till at length it reduces the private soldier to the degraded state of a mere automaton.'

To the author's remarks on the English armies we principally attended in our former article, and therefore need not again advert to them.

On the soldiers of a great northern power, to which Europe now looks with such anxious expectation, we have these observations:

'In their discipline and tactics, the Russians are the disciples of the Prussians, and adhere strictly to the school of Frederick the Great; they practise, what the Prussians did thirty years ago.'—

'The Russian soldier is deficient in instruction rather than intelligence: the servile obedience, to which he is accustomed from his birth, the rigorous discipline of the army, and his absolute separation from all other nations, (whose language and manners are totally unknown to him,) make him more obedient to his officers, and more patient and hardy, than the soldier of any other service. Courage is the general characteristic; it is, if we may so express ourselves, the

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'* Much as the system of military discipline amongst us corresponds with that of the Austians, in point of evolutions, we trust, it will never be the fate of any one of our Generals to be cramped by a military council.' T.

We have lately heard that the Archduke Charles has effected the abolition of the Aulic Council. *Rev.*

faith

faith and creed of the Russian soldier. Implicit obedience occasions in him the same effects, that enthusiasm does on other nations. The effect, which servitude produces, is in this instance, the same with that of the most ardent patriotism; it is more sure and durable than that of enthusiasm; the artificial warmth of which cannot be long kept up. Thus, what by philosophers is called the last state of degradation, places man on the same level with heroism. The Russian soldiers do not conceive it possible to give up the contest, so long as they have life to continue it. The officers, are, in general, very ignorant, for this reason strangers are in high esteem among them *; they are brave in the ranks, but, like the soldiers, they are so from the effect of discipline. The same horror is conceived in the Russian armies of cowardice, as is entertained in other countries, against irreligion and villainy. Bravery is a duty from which nobody considers himself exempt. A Russian camp resembles a horde of Tartars. In the same manner that a people accustomed to obey the laws mechanically observe them, so do the Russians constantly follow the rules of discipline, without daring to depart from them.'—

'Their method is to charge the enemy with the bayonet, at full speed, crying, *Owri, Owri;* no troops in the world can stand this charge: the firing does not abate their impetuosity; they attack a battery in front, if that is a readier way, than to attack it in flank†.

'To withsand this shock, the enemy must not wait for it, but proceed to meet it with the same resolution. The French are more remarkable for boldness and rashness, than for intrepidity; the approach of the long and broad Russian bayonets always alarmed them; their grenadiers could never stand their impression. The courage of the Russians is proof against every thing; they know how to die to ensure victory, and to die rather than be beaten. They will beat all other troops, if they can but bring them to action: they are moving machines of fire, that consume all in their way. No troops in the world are so careless of being attacked in flank, or turned; they think, let the enemy be where he will, if they can but face about to meet him, that he is in front and regular array before them‡.

'The Russian discipline is extremely rigorous, and has all the ingredients of an autocratical government. The subordination amongst the officers of different ranks, is almost as great as that of private soldiers to their officers in other services; they are sometimes treated

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'* So much so, that any adventurer with a specious appearance, and with common daring may get into the first situations. Witness the success with which the notorious Major Semple, alias Major Lisle, got himself into the good graces of Prince Potemkin.' T.

'† They are, in fact, perfect strangers to that species of chicanery in war, with which modern tactics are so frequently interwoven.' T.

'‡ This character is the reverse of what has been given, and certainly constitutes that of the Austrian army. We cannot, therefore, wonder at the issue of a compaign conducted with such heterogeneous views, and contradictory means.' T.

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in the same manner as the privates.' Their bravery is the effect of discipline, more than of elevated sentiments.

'Each company has its hero; it is a distinction, which he obtains from the suffrages of his comrades; he has no pre-eminence determined by order, though he has in effect a very great one; he is the example, the model, and the chief of the mess; he enjoys great consideration among his comrades, and never fails to give them an example of bravery, firmness, and good conduct. When men are accustomed to any thing, it is sufficient for one to give an example, to induce the others to follow it: this it is, that renders the hero in question so useful in action. Few persons are capable of setting an example, though almost all are capable of following it.'

We must now restrain our pen, and conclude with advising our military and political readers to consult the work at large. Jo.

MONTHLY CATALOGUE,

For OCTOBER, 1805.

HISTORY.

Art. 14. *A New History of Great Britain from the Invasion of Julius Cæsar to the present Time:* exhibiting to the Minds of Youth a variety of instructive and pleasing Information, and some Particulars now first adapted to the Capacities of young People of both Sexes:—the whole calculated to operate as moral Lessons, while it contains every leading Trait of the History of England. On a Plan nearly similar to that of Dr. Henry. By the Rev. John Adams, A.M., Author of *Lectiones Selectæ*, &c. 12mo. pp. 480. 4s. bound. Law, &c.

COMPILATIONS of this nature are intitled to praise, provided that they are executed with tolerable accuracy, because it is highly commendable to invite our youth to the study of the history of their own country: but, however concise, they ought not to be carelessly executed; nor should the compiler suppose that brevity is an apology for a want of precision. A history designed for young persons, we may fairly suppose, will be a kind of text-book in the hand of the master, and will be committed to memory by the pupil. In the first instance, therefore, the references should not be merely general, as see Diodorus Siculus, Tacitus, Julius Cæsar, Pliny, &c.: but the particular book and chapter should be specified. In the latter case, names, places, and dates should be carefully given.—Now we cannot open the compendium before us without perceiving that Mr. Adams has been negligent in both these respects. He merely quotes the names of authors at the bottom of his page, by which he occasions great trouble to the persons who wish to consult his sources; and he has not been sufficiently solicitous in tracing what may be termed the outlines and stations of history. We find him, in the outset, telling the young reader that Calais was the place at which

Julius

Julius Cæsar embarked, when it is more probable that the *Portus Itius*, or *Iccius*, was Boulogne, or some adjacent spot. He states also that Britain was subject to the Romans, more or less, 500 years: but the whole period of the subjection of the Britons to the Romans was not more than 464 or 465 years.—We read in the chapter on the religion of the antient Britons, that not only the Druids cherished a sacred reverence for the Oak, but that even the Jewish patriarchs entertained an equal veneration for this tree; and in support of this assertion, we are referred to Gen. xxxi. This reference should be Gen. xxxv. 4.; but Mr. Adams, as a divine, should have known that the Hebrew word אלה which is rendered *oak* in our bibles, is translated by the LXX τερεβινθος; and that their version is most correct, since the oak is not a native of Palestine, or at least does not flourish there, as the turpentine tree does.

The idea of the Jewish patriarchs' veneration for the oak is similar to the information which presents itself in the concluding paragraph, that, 'if any of the apostles visited this country, it was St. Paul.' This is worse than trifling with youth; it is deceiving them; for there is no positive evidence to induce a belief that St. Paul was ever nearer to this country than Rome. The Acts of the Apostles, which give for the most part the Life of Paul, mention no peregrinations of the Apostle, subsequent to his being conveyed a prisoner to that capital of the world.

We enter our protest also against the admission of Ossian's poems as historic evidence, however valuable in other respects; for we cannot approve the introduction of fiction in the room of fact.

As Mr. Adams advances, we find less reason to object; though we observe an error in the chapter on the learning of the Anglo-Saxons, where the venerable Bede is said to be 'the great luminary of England and the Christian world in the eighteenth century:' Mr. A., no doubt, meant to write the eighth.

This epitome is divided into nine books, and the matter of each is generally arranged under the following heads: Military History, Ecclesiastical Affairs, Government, Literature, Arts, Biographical Sketches, Manufactures and Commerce, Manners, and Incidents and curious Particulars. The whole is compiled with the double view of conveying important and amusing instruction, and of inspiring the youthful mind with sentiments of virtue, patriotism, and philanthropy. In the concluding book, the biographical notices occupy a considerable space, conveying a short account of the eminent men who adorned the eighteenth century. The last events, which are recorded in the class of curious particulars, are the treaty of Amiens, Sir John Eamer's display of the *Man in armour*, on Lord Mayor's Day, Nov, 9, 1801, the sailing of the French fleet from Brest to St. Domingo in the month of December, and the court martial held on board the Gladiator in Portsmouth harbour, for the trial of the mutineers of the Temeraire, Jan. 6, 1802. It is singular, however, that though Mr. Adams mentions the treaty of Amiens, he does not give the day on which it was signed, which was March 27, 1802.

We approve Mr. Adams's plan, and in general his mode of execution; we shall therefore advise him in a subsequent edition carefully

carefully to revise his work, to correct errors, to supply omissions, and at least to affix a table of contents, if he should consider it as too much trouble to subjoin an index. Mo-y.

RELIGIOUS.

Art. 15. *Researches into the Phraseology, Manners, History, and Religion of the ancient Eastern Nations,* as illustrative of the Sacred Scriptures, and into the Accuracy of the English Translation of the Bible. By William Burton. Vol. I. Crown 8vo. 3s. 6d. Boards, (fine Paper, 6s. 6d.) Burton, Vidler, &c

These researches consist in a great measure of notes on passages of Scripture selected from various authors, for the purpose of correcting and illustrating the sacred text. With the selections, Mr. Burton has interspersed some strictures of his own; and he has prefixed to the whole an introduction containing succinct accounts of the Septuagint, Samaritan Pentateuch, the Targums, or the Chaldee Paraphrases, the Talmud, and the Massora. He seems to have taken pains to make himself acquainted with theological subjects: but, as biblical criticism is a very extensive field, we are of opinion that, if he had been less hasty in publication, and had given himself time to examine as well as select, his work would have appeared with more reputation. We were not a little amazed at his grave repetition of the fabulous story of Aristeas, respecting the manner in which the Greek version of the Bible, called the Septuagint, was accomplished; a story which, from the beginning to the end, is replete with the most palpable fictions. Nor were we less surprized that a man who undertakes the office of a biblical critic should tell us that the celebrated 'Alexandrian MS. is in the Royal Library at St. James's,' when every scholar knows that it has long been removed thence, and deposited in the British Museum.

Had Mr. B. actually consulted the Septuagint, or been better acquainted with the Hebrew, he would not have proposed some of the emendations which he has recommended on the authority of former critics. 1 Chron. xx. 3. is explained by Dr. Chandler and some other expositors in such a manner as to exonerate the character of David from the imputation of savage cruelty: but the version of the LXX, which is said in p. 69 of this work 'to be clear,' is decisive against the supposition that the Amorites were mildly treated. Διεπρισε πρισσι cannot mean that David put them to work with saws. The substitution also of *south-wind,* according to the LXX, for *east-wind,* the translation of the Hebrew text, in Exod. xiv. 21. recommended at p. 16. on the authority of Mr. King, is not authorised by the geographical remarks. The passage of the Israelites was over a small arm of the Red Sea to the North of Suez; and to consider the operation of any wind at the strait of Babelmandel, or on the coast of Cape Guardafue, is of little moment. An east-wind seems as likely to answer the purpose as a south-wind.

We allow that the remark on Gen. xxi. 16. is just: but had the Septuagint been consulted, Mr. B. would have found the words to have been "And the *lad* (παιδιον) lift up his voice and wept." The adoption of the reading of the LXX, Gen. iv. 15. and in Exod.

xvi. 15. is certainly an improvement of the text; for "giving a token *to* Cain" is preferable to "setting a mark *on* him; and as to the passage in Exodus, it is obvious that the Israelites could not have been familiar with the name of a substance, of which they never heard before. On 1 Sam. i. 11. Mr. B. has made extracts to prove that יהוה צבאות should be rendered *The glorious Jehovah*, deriving the word not from צבא *an host*, but from צבי *glory*: but this is not admissible. The word צבאות occurs too often to afford any doubt of its meaning; and if the LXX sometimes retain the original σαβαωθ, they at others translate it by παντοκρατως, and by (θεος) δυναμεων.

In a note on Exod. iii. 5. after having adverted to the custom still prevalent in the East, of taking off the shoes or sandals on entering a place of religious worship, Mr. Burton very properly notices the different modes of expressing reverence in the East and in the West. The inhabitants of the former denote it by uncovering the feet; Europeans by uncovering the head. We have also a short essay on Saul's consultation of the witch of Endor, which discovers some penetration, though there is no ground for making the sorceress a worshipper of the Sacred Serpent of Egypt: but Mr. B.'s judgment must have suffered an eclipse when he transcribed Mr. King's reason for Jonah's living in the whale's belly. 'Jonah,' we are informed, 'had probably the *foramen ovale* of his heart open from his birth to the end of his days; so that he could neither be drowned nor suffocated by being swallowed by a fish; and as he could not be suffocated, he could not be digested in the fish's stomach; and the whale, finding Jonah to be an indigestible morsel, took the first opportunity of throwing him up again, or of returning him to the light.' If this, indeed, be *modern* philosophy, we wonder not that some persons should object to it; for it can only serve to discredit our religion.

Some observations are made by Mr. B. to remove the difficulties which occur in the account of the pool of Bethesda, in John v. 2—4, but we cannot regard him as successful; nor can we see the least reason for supposing that the porches, or porticos, which surrounded it, were the remains of an idolatrous temple dedicated by the Canaanites to the Sun.

Among the variety of topics included in these researches, Jephtha's daughter, and Lot's wife, obtain respectable notice: but we must not now attend to these Ladies; nor shall we examine the long Essay on the Deluge, though it is introduced by a quotation from Swedenburgh, *before he was inspired.* We have adduced sufficient indications of the nature of this compilation; and if Mr. B. should be encouraged to prosecute his undertaking, we shall have a farther opportunity of discussing his merit as a biblical commentator. Moy.

GEOGRAPHY.

Art. 16. *A New Dictionary of Ancient Geography*, exhibiting the modern in Addition to the ancient Names of Places, designed for the Use of Schools, and of those who are reading the Classics or other antient Authors. By Charles Pye. 8vo. 7s. Boards. Longman and Co.

We prefer the old mode of having separate divisions, the one including *antient*, and the other *modern* geography, to that of uniting both under the same alphabetical arrangement. When the title of this work is considered, it seems somewhat incongruous that the account of places should be inserted under the modern name, and a mere reference under that of the antient. These accounts appear to be in general correct, but they are, in our judgment, too brief to be satisfactory. Jo.

Art. 17. *A concise Treatise of Modern Geography, on a New Plan;* with Historical Remarks, detached from the Scientifical Part of the Work. To which are added a Number of Geographical Questions adapted to the present Work. By B. Donne. 12mo. 3s. sewed. Printed at Bristol. 1804.

This tract claims a preference to others on the same subject, on the score of greater conciseness, and of a form more inviting. Respecting the accuracy of its multifarious particulars, it is impossible for us to speak. Do.

ARCHITECTURE, &c.

Art, 18. *Hints for Picturesque Improvements in ornamented Cottages, and their Scenery:* including some Observations on the Labourer and his Cottage. Illustrated by Sketches. By Edmund Bartell, Jun. 8vo. 10s. 6d. Boards. Taylor, High Holborn. 1804.

Landed proprietors will meet with many observations worth their attention in this work; which principally consists of three essays, on cottages, usually appropriated to the residence of gentlemen: on the connected grounds and appendages; and on the dwellings of the labouring poor. In the first two, Mr. Bartell investigates what objects should be kept in view both for convenience and characteristic appearance, and the best means of attaining those objects. The concluding essay contains some sensible hints for rendering the residence of the peasant more advantageous to the occupier, to the proprietor, and to the community. Saun.

Art. 19. *Designs for Cottages, Cottage Farms, and other Rural Buildings;* including Entrance-gates and Lodges. By Joseph Gandy, Architect, R. A. 4to. 2l. 2s. Boards. Harding. 1805.

These designs occupy forty-three plates, and are accompanied with descriptions and estimates; together with an introduction, in which the author says, that his 'general aim has been to diffuse a more extended idea of taste, even in buildings of the lowest class, and in every part of the country, than prevails at present; and should his exertions towards that end meet the public approbation, it is his intention to pursue the subject in a second series of designs.'

"There is no disputing about taste." Perhaps Mr. Gandy has given the sepulchral forms in compliance with the taste of a *sombre* patron: but they do not accord with our ideas of a cheerful cottage. Flat roofs may assist the effect in a drawing: but he who attempts to build from such designs will be woefully disappointed, on finding that the common materials used for roofs in this climate demand a very different elevation. Little attention has been paid to the practi-

cability of realizing the plans: for instance, in plate 37, we observe two stair-cases which do not conduct to the rooms for which they are intended. In short, these are cottages for carnival time; when, in compliance with the whim of the moment, good sense wears the garb of folly, and nature is contented to figure in masquerade. Saun.

Art. 20. *Architectural Sketches for Cottages, Rural Dwellings, and Villas*, by R. Lugar. 4to. 1l. 11s. 6d. plain; 2l. 12s. 6d. coloured. Taylor, High Holborn. 1805.

The author thus prefaces this work: 'In the following designs I have endeavoured to lay before the public a variety of plans and elevations suitable to persons in genteel life: to which are added a few of fancy subjects, which I flatter myself may be deemed picturesque, and applicable for size and expence to many situations on an extensive estate. The cottages are calculated for those persons whose liberal minds may lead them to accommodate their peasantry and dependants with dwellings, and at the same time to embellish their domains with a variety of picturesque buildings, which shall be both ornamental and useful.'

The ensuing occur among other judicious remarks:

'I shall here beg leave to introduce a few observations on a branch of the subject now under consideration, and which has undergone much discussion by some late authors of celebrity, on the subject of the picturesque, who have strongly urged the great delight they have felt on viewing a cottage or building, the walls of which are thickly covered with ivy, and strongly marked with weather stains. If the thatch be ruined, and partly fallen in, the subject will the nearer approach to beautiful! Shall such be patterns to build from? Certainly not!—These are objects, I grant, notwithstanding their offensive ruin and dampness, highly gratifying to the painter's eye; for here is variety of broken forms, great play of light and shadow, with a pleasing depth of tone of colouring, and such are peculiarly suited, from the hand of a master, to form enchanting subjects on canvas. And I trust the philanthropy of these gentlemen intended to urge this argument no farther, than to give instances of pleasing subjects for a painter's use and study. They must be well aware, that for the habitation of man the walls should be upright and clean, the thatch strong and even, the garden with its paling in good order, and the threshold neat: these are the true characteristics of the habitation of civilized man, and of the peasant's cot; and such will most certainly claim our highest praise. I shall conclude these observations by wishing to establish, as maxims proper for cottages, cleanliness and dryness, in opposition to neglect and ruin, as objects of more real satisfaction than can be afforded by moss-grown houses and mutilated walls. Nor can I suppose that, in adhering to these attentions to comfort, the picturesque will be at all in danger.'

Many of the designs are evidently the result of much attention to the various requisites for such buildings, and are very creditable to the author. D.o

Art. 21. *A Collection of Designs for Household Furniture, and interior Decoration, in the most approved and elegant Taste: viz.* Sideboards,

Bookcases, Beds and Cornices, Chairs, Stools, Fauteuils, Commodes, Window-curtains, Pier-tables, Candelabra, Tables for Libraries, Writing, Work, Dressing, &c. Sofas, Ottomans, Console-tables, Chaise-longues, Glasses, Mirrors, Lamps, Jardinieres, Wardrobes, Pedestals, Chiffoniers, &c. &c. With various Designs for Rooms, shewing the Decorations, Adjustment of the Furniture, &c. Elegantly engraved from original Drawings, by George Smith, Upholder extraordinary to his Royal Highness the Prince of Wales. 4to. Part I. with 50 Plates. Price 1l. 11s. 6d. plain, 2l. 12s. 6d. coloured. Taylor, High Holborn. 1805.

The plates contained in this publication are introduced by the following advertisement:

'In selecting the articles, and in composing the designs for this work, the Artist is anxious to exhibit principally such as are suitable to elegant and polite life, and for adorning the most extensive mansions: he flatters himself the work will display a variety of the newest fashions, combined with classic taste, for the most useful and most superb articles of modern decorative furniture, studied from the best antique examples in the Egyptian, Etruscan, Greek, and Roman styles; and he presumes it will be found particularly useful to noblemen and gentlemen who are curious in the decoration of their houses; also to cabinet-makers, upholders, paper-hangers, &c. who may have the arranging, furnishing, and fitting up of houses committed to their care.'

The designs correspond with the prevailing taste, and present a variety of examples for selecting internal decorations and furniture, that will probably be much admired.

This pamphlet forms the first division of a work which, when completed, will consist of three parts.

Saun.

POLITICAL.

Art. 22. *A Sketch of the Political State of Europe at the Beginning of February* 1805. By William Hunter, Esq. Author of the "Vindication of the Cause of Great Britain," and other Political Tracts. 8vo. pp. 205. 4s. sewed. Stockdale.

From the epoch of Bonaparte's accession to power, the works which have issued from the French press have teemed with invectives against this country, ringing everlasting changes on its naval tyranny, its commercial monopoly, and its antipacific spirit. Mr. Hunter, it is probable, thought that it did not become Britons to sit down silently under such charges; he has consequently descended into the arena, and has attacked, with weapons similar to their own, the servile publicists of the Gallic ruler. They are here reproached in no measured terms with the enormities which stained the revolution, with the excesses by which they forfeited their right to liberty, and with the abject devotion with which they hug the galling chains of a foreigner.

In the introductory part of this performance, the author traces the progress of the human mind, from the first settlement of the northern barbarians in the south of Europe, to the epoch of the French revolution. He ascribes to the principles of the school of

Voltaire, a greater share in the production of the late changes than in our judgment really belonged to them; and he is somewhat inconsistent with himself on this subject: since he appears in other parts of his work to regard the gross maladministration of the latter reigns, the shameful corruptions of the government, and the crazy state of the civil edifice, as causes which sufficiently account for the awful catastrophe.

The aim of Mr. Hunter is to prove that it is the clear indubitable interest of the principal states of the Continent to enter into a coalition, such as that which has lately been announced, and which took place since this pamphlet was written. The conduct of Austria in the last struggle, its losses and acquisitions, as well as its present situation and the resources which it is able to command, are detailed with great minuteness, and much apparent ability. Mr. Hunter, however, we think, fails in his attempt to shew that it has been throughout the interest of Prussia to take an active part against France.

We were surprized that Mr. H should intimate an opinion that Spain, assisted by Britain, might make head against her dangerous neighbour: but our surprize ceased, when we found him throw out something like an expectation that the present nobility may be roused from the disgracefnl lethargy in which they are sunken, and incited to emulate their brave ancestors, the heroic conquerors of the Moors. The anticipations of a writer of this sort are obviously to be regarded with distrust; they may flatter our hopes and wishes, but will it be safe to rely on them?

Russia excites no jealousy in the bosom of this writer, who views her interference altogether on the favourable side. He also enhances the value of Swedish assistance, and seems to expect the alliance of Denmark, either voluntarily or by compulsion. With regard to Russia, however, Mr. Hunter contemplates her *intimacy* with this country in one point with alarm; and our sentiments on this subject have long been in unison with those which he expresses. Laying down the indisputable position that our national superiority, and even safety, depend on the decided preponderance of our naval strength and skill, he observes:

'On these principles I object most decidedly to that permission which was granted, about eighteen months ago, of permitting Russia to distribute three hundred boys, who had been selected and previously prepared by the government of that empire, in the quality of midshipmen, on board the British fleets. These boys have been admitted, in my opinion most injudiciously, to serve in our navy at the period of life at which our own midshipmen usually begin their career; and having been picked out of numbers on account of their superior intelligence and sprightliness, it is very evident that they are likely to derive every advantage from their apprenticeship, which could be hoped for from the same number of British boys so chosen. They must inevitably be familiarised with the whole ground-work and system of naval tactics as they are practised in the British navy. This science and skill they will carry with them into their own country, where they will probably, in the course of years, fill important stations, and lay the foundation of a Russian navy which, at some future

future period, may rival ours. The period when this may happen is no doubt remote; yet this is the surest mode of lessening that distance of time, and I think posterity will owe little thanks to that foresight or prudence which has so impolitically conceded, and which, carried to a greater extent, may be productive of very serious mischief.'

He likewise makes some just remarks on the regulation in our naval service, by which every captain is obliged to furnish his own charts; in consequence of which, a serious and even fatal deficiency may sometimes occur. He recommends that every ship should be furnished with all necessary nautical instruments, and a complete set of charts, at the expence of government, for which the captain might be responsible.

We submit to our readers the terms of peace which, in Mr. Hunter's judgment, we should demand:

'The restoration of Hanover, and compensation, as far as compensation can be made, for the outrages there committed; the complete emancipation of the Ligurian and Helvetian republics; the withdrawing of the French troops from Holland, and the independence of the Batavian government; all interference in the affairs of Spain, and Portugal, relinquished; the reinstatement of the king of Sardinia; an apology for the insults committed against our minister at Hamburgh, and for the imprisonment of British subjects in France, contrary to the laws of war, or the public rights of civilized nations: these must be some of the leading outlines of future negociation, and the only basis on which a peace with this country can be expected to be brought about. They will no doubt to many minds appear extravagant: but they are what I do not despair of seeing accomplished: for, by such means only, can we secure to ourselves the blessings of repose, or curb the wild and unprincipled extravagance of the new emperor.'

Though much is here said respecting France, and Europe at large, a leading object of the work seems to have been to discredit the recent union of the two parties in opposition, and to engage public confidence on the side of the existing administration. We do not think that Mr. H. has succeeded so well in this as in some other parts. If we mistake not, he builds his reasoning, as it refers to this topic, less on facts than on assertions and assumptions. The publication, however, is on the whole creditable to the industry, the information, and the patriotism of the writer; and it will gratify curious and speculative politicians, if it should fail to attract the notice of the practical statesman. Jo.

Art. 23. *Report of the Committee for managing the Patriotic Fund established at Lloyd's Coffee-house.* 8vo. boards. Not sold.

We are glad to see a record, which constitutes a monument so glorious to the patriotism of the age, endowed with a form that promises to transmit it to posterity; among whom it will bear testimony to the noble feelings which animated the breasts of Britons in our days, and may excite our descendants to similar exertions. A spirit more honourable, the best days of the country never witnessed;

may it continue, and may the measures of administration correspond with and prove worthy of it!

This Report states that, in March 1804, upwards of 170,000l. had been subscribed for this really Patriotic Fund; and it details the sums which had been expended by the Committee, in rewards bestowed on those who had distinguished themselves by gallant actions during the war; for which the letters published in the Gazette, from the commanding officers, are here copied as documents.—Another Report has lately appeared, but we have not yet seen it.

Q.2

Jo.

ARTS.

Art. 24. *An Essay on Light and Shade, on Colours, and on Composition in general.* By M. Gartside. 4to. pp. 50. and 11 Plates. 1l. 11s. 6d. Gardiner. 1805.

This essay contains many useful precepts, and is well calculated to improve the class of readers for whom it is intended. When ladies of fashion, with a laudable emulation, and a persevering zeal, cultivate abstruse subjects of philosophy, Miss Gartside steps forwards to assist her fair pupils in the humbler, yet not less fascinating walk of art; and in the *flowery* paths of decorative painting, she inculcates the necessity of a gradual system of study, to produce excellence. In the introduction to the work, a very proper stress is laid on the necessity of studying the '*rules of the art*,' which will always repay the pupils for the trouble that they have taken; 'while those who pursue the practical part alone, can make no progress whenever their teacher or copy is withdrawn.'

Miss Gartside's remarks on the importance of perspective are worthy of the attention of our most distinguished artists. Hurried on by dexterity of handling, by splendid colouring, and sometimes by a force of light and shade, the painter and spectator give way to first impressions; and works are painted, exhibited, and praised, which, if tried in the scale of scientific criticism, would be found greatly wanting. The theory of light and shade, as adapted to flower-painting, is illustrative and useful. With regard to 'colours, and their arrangement in groups,' we might we tempted to differ with the fair writer: in her remarks on their various combinations, an affectation of science appears, which is not in the least necessary to the young practitioner; and professors are well aware that fine *colours* do not produce fine *colouring*. The agreeable result is obtained in a picture by what is termed the breaking of colours, and the artful management of cold and warm tones; with a breadth of light and shade, harmonized by what painters have of late agreed to term a *neutral tint*. We do not believe that any good colourist of the English, or of any foreign school, has consulted Dr. Herschel's experiments 'for ascertaining the illuminating and heating power of the rays of the sun," when forming his composition: nor do we think that pure prismatic colours are admissable in painting, unless in specimens of stained glass. Yet, on the whole, the meed of praise is due to Miss Gartside for her modesty, industry, and taste; and the young ladies, for whom her labours are designed, must profit by an attentive perusal of this essay.

Saun.

POETRY.

Art. 25. *Infancy, or the Management of Children*, a didactic Poem in six Books. The sixth Edition. To which are added Poems not before published. By Hugh Downman, M.D. Exeter. 8vo. pp. 223. Boards. Cadell and Davies.

It will not now be expected that we should take any additional notice of Dr. Downman's well-known didactic poem intitled "Infancy," as our readers will recollect that, on the appearance of the first and second books, we devoted two separate articles to a view of their merit; (see M. R. Vol. l. p. 482. and Vol. liii. p. 197.) and that when the work appeared in a completed state, we farther expressed our approbation, in Vol. lxxx. p. 390. It has, to the credit of the author, passed through several editions, and is now reprinted with the addition of some poems written on different occasions; viz. an Address to Peace, 1760, on taking the Havannah, on Genius, and to Independence.

The lines on Genius contain an inquiry into the origin of this singular property, by which one man is so eminently distinguished from another. Dr D. thus proposes the question:

> 'Say, what is Genius? with the human form
> Is it connate? or is it gain'd by years,
> Like the corporeal efforts? Its prime food
> Is vivid inclination to excell.
> By emulative warmth, and love of fame
> Its growth is cherish'd, industry and toil
> Clothe it in strength and beauty. Oft its powers
> Torpidly slumber, till a fervid ray
> Impell'd by chance, awakens them to life.'

This philosophical poet is of opinion that a completely moulded brain is a necessary foundation for the superstructure of Genius, and that 'nature gives that mechanism of parts to which it owes the very capability of life.'

> '——— ——— ——— Nature's hand
> Is visible throughout; no force of art,
> No labour, cultivation, fervid hope,
> Industrious effort, can avert the blight
> Of her frugality.—Yet in its birth,
> Genius may be extinguish'd by disease,
> Strangled by poverty, sunk in the dust
> By stern oppression, or by indolence
> Cursed with perpetual barrenness of mind.
> 'But give the tone of brain, the nerves which bear
> Faithful impressions strong; give the mild sun
> Of opportunity to dart its rays;
> Give leisure, curious search, the strenuous thought
> Aiming at worth superlative, give time
> Which solely perfects wisdom; and the form
> Of Genius will arise, on eagle wing
> To soar to heaven, or with a lynx's eye

To penetrate the abyss, to associate all
The charms of beauty, grasp the true sublime,
Add novel tints to fancy's rainbow dress;
Or separate the clouds by error spread,
Till all the gloom is vanquish'd, and the light
Of intellectual day wide-blazing streams.'

'We must be what we can, not what we will,' is very true, but it is not truth in her best poetic garb.

The address to Independence is a portrait of the author's mind. Abjuring servile flattery, and all mean court to 'the many-acred block-head,' Dr. D. asserts the inestimable price of Sincerity, Integrity, and Honour, which are the necessary properties of a truly independent spirit. While he disclaims the idea of purchasing the favour of the great by mean compliances, he endeavours to avoid the imputation of cherishing a morose and unsocial temper.

'Yet Goddess! would I not austerely dwell,
A solitary Being. While I trample
Malice, and spleen, and pride beneath my feet,
The good, the just, nay, e'en the rich, and great,
If rich in virtue, and if great of soul,
Claim, and shall have my reverence. They are form'd
For all mankind, I own them form'd for me,
Nor would I boast of independence here.'

If Dr. D.'s blank verse should not obtain the praise of being very nervous, it generally flows with ease, and is the vehicle of amiable sentiments.

A striking portait of Dr. Downman faces the title. **Mo.y.**

Art. 26. *Sonnets, and other Poems:* to which are added Tales in Prose. Crown 8vo. 4s. Boards. Blacks and Parry. 1805.

From the concluding word of the Latin motto, we should be led to think that this volume was the production of a male writer: but the Dedication and Preface assure us that it proceeds from a lady; and from a lady, who, suspicious of the interference of the men, has suffered her compositions to pass through no other hands than her own. Living in rural retirement, she seems indeed to have so much improved her mind, as to require little assistance from our sex in polishing her Muse. The Sonnets, if not of the first class, are easy and harmonious; and the descriptions of country scenery are improved by the author's knowlege of Botany.—When this lady appealed to our gallantry, we trembled for her: but, when we perused her poems, we thought that she might safely have confided in our justice. Decide, gentle reader, for thyself:

'TO FORTUNE.

'O FORTUNE! changeful as the varying wind,
Why should the human heart in thee confide?
Thy brittle chain, alas! no virtues bind,
Light as the froth that floats upon the tide.
Thy smile, the sunbeam of an April morn,

And

And transient as the drops of dew that swell
The cowslip's cup, and tip the blossom'd thorn,
Or, quivering, glitter in the lily's bell.
Go, fickle goddess, and essay to cheat
Some heart that never trusted thee before;
But I so oft' have witness'd thy deceit,
Thy syren song shall ne'er delude me more:
Nor will I at thy wayward frowns repine,
While the superior joys of health and peace are mine.'—

'WRITTEN IN A WINTER'S MORNING.

'Tho' storms and tempests mark thy gloomy reign,
Stern winter! still the poet's eye shall find
Full many a charm to linger in thy train,
Spread round thy frozen panoply of snow;
In icy chains, each brook and streamlet bind;
Still unappal'd the christmas rose* shall blow,
And beauteous crocuses their golden bloom
Disclose, ere yet thy ruthless reign be past;
And bright mezereon breathe its faint perfume,
Amid the rigours of thy northern blast:
Whilst on the leafless lime pale miseltoe
Its wax-like berries hangs, and green of sickly cast.
And the sweet redbreast, from his laurel bower,
Warbles his vespers clear, at twilight's sober hour.'

The prose of this volume is composed of "such stuff as *novels* are made of:" but, unlike most novels, the story is short.—Whatever might have been expected from a cockney writer, we did not imagine that a rural lady, and a botanist, would have intitled a tale *Myrtle Wood.*

Mo-y.

MISCELLANEOUS.

Art. 27. *A Description of Prince of Wales Island, in the Streights of Malacca:* with its real and probable Advantages and Sources to recommend it as a Marine Establisment. By Sir Home Popham, Knight of the Sovereign Order of St. John of Jerusalem, Captain in the Royal Navy, and F.R.S. 8vo. pp. 72. 2s. 6d. Stockdale. 1805.

Sir H. Popham adduces strong facts to shew the necessity of an establishment in our Eastern possessions, such as that which is here proposed. He states that a similar scheme has already been submitted to the consideration of the government of India; and he leaves us to infer that it was rejected only because a proper station was not selected. From what then transpired, he tells us, it is evident that the expediency of such an establishment, contiguous to the bay of Bengal, was strongly felt. He then enumerates the circumstances which render Prince of Wales island the most eligible situation for the purpose. The risk and heavy expence of heaving down in Bengal,

* Helleborus Niger. This plant, in mild winters and a proper soil, sometimes blows in December.

and

and the delay of going to Bombay, he observes, have occasioned ships not unfrequently to quit India in a less effective state than was prudent or just; and consequently many lives, and property to a considerable amount, have been lost.

This island is said to be favourable to health, and to abound with fresh water, and with provisions of every kind: timber for the repairs of shipping is to be found there in abundance, and its soil is favourable to the growth of hemp and of various precious Indian commodities. Sir Home thus recapitulates the considerations on which he builds the conclusion, that the place here pointed out is the most proper situation for an Indian marine establishment:

'I have in this Memoir endeavoured, and I trust not unsuccessfully, to prove that Bombay, however proper for a Marine Establishment in one state of English Commerce and Settlements in India, no longer continues to be the fittest place for our principal Port; that the extensive possesions acquired by the Company on the *Eastern* Coast, and in adjacent countries, render an *Eastern* the most advantageous side for a Marine Establishment; that the causes which rendered Mr. Lacam's attempt to establish a Port on the Ganges ineffectual, are of permanent operation, and will prevent the success of every experiment of the kind on any branch of that river; that Prince of Wales Island, from its Harbour, its Roads, its Materials for Ship-building, its contiguity to the scene of Naval Operations, is the position most completely adapted for a Naval Yard, securely fortified; that by the fertility of its soil, its productions, and its climate, it affords the means of subsistence, and the probability of health; that from its central situation, and command of the Streights of Malacca, it would be a Mart for the interchange of the Commodities of the Eastern and Western India; that thus it would increase private Riches and public Revenue; that in the natural course of British industry, skill, and ability, it would monopolize the Trade with China and the opulent intermediate Countries, to Malacca and Sumatra, and as I have previously observed, be an Emporium for the Commerce of the Eastern part of Southern Asia, subordinate to London, which would become an Emporium for the whole:

'I flatter myself I have also shewn, that its Military and Political advantages are of the highest importance; that a Force may be there stationed without the expence of sending Soldiers from Europe, or the danger of weakening our Indian Armies, which will secure the Establishment, protect and extend Trade, advance the internal prosperity, consequently the external power and advantage of the Colony; and that the very same means which will attain the most important Military, Commercial, and Political ends; that the very causes which will enrich and aggrandize the Nation, will meliorate the situation and character of numerous individuals; and lastly, that the sources of Prosperity and Power will be the sources of Virtue and Happiness.'

The Preface to this pamphlet bears the date of 1799, but the title-page expresses that it was not published till the present year. We have not lately heard whether the formation of a marine establishment at this island, which was so far commenced under the auspices of Lord Melville that many appointments *with large salaries* were announced, has been carried into farther effect.

G. 2.

Jo. Art.

Art. 28. *A few Observations tending to expose the Unfairness of some Censures on the Character of David Sands*, in a Publication called "A Narrative of Events that have lately taken place in Ireland, among the Society called Quakers," &c. 8vo. pp. 14. 3d. Printed by Darton. 1804.

David Sands appears to have been the champion of the antient maxims of conduct, of the antient prudence, and of the antient religious principles of the brethren, in opposition to the innovations which wrought the late schism in Ireland. (See p. 179. of this Review.) David, we suspect, under the name of a friend, defends himself against the accusations of the separatists, in a temper and spirit which are creditable to the man, but not very consistent with the Quaker. According to him, he has contributed not a little to save the Quaker Church of Ireland from becoming a prey to Philistines, its enemies: and his opponents are charged with being followers of Paine, and disciples of infidelity. The extract subjoined will give an idea of the tenets of the Irish seceders from the Quaker Church.

We are told that one of their leaders, called 'Abraham Shackleton, publicly declared, in the Yearly Meeting held at Dublin, his disbelief of the Pentateuch, and of great part both of the Old and New Testaments; to which sentiments the schismatics generally accorded: and he actually submitted to the inspection of David Sands, a book which he called his Bible, of his own compilation, mutilated from the original text, at the pleasure of a perverted mind, and calculated to establish, as far as it could be made, human doctrines instead of divine. These partisans are, however, artful enough to express their ideas on some leading points, so much like believers, that it is difficult to discover their real sentiments, without a particular experience of their evasive conversation. They speak of Christ as others do, in the character of a Saviour; but, according to them, the apostles were equally Saviours; they acknowledge the divinity of Christ, but they give the same divinity to every immortal spirit.'

Abraham Shackleton appears to be the Goliah of the enemy's camp! the whole of which, together with its champion, if we believe David, he has discomfited.

Jo.

Art. 29. *Buonaparteana;* or Sketches to serve for an Inquiry into the Virtues of the Buonaparte Family: contained in a number of curious and authentic Anecdotes, never before published. With an Appendix, containing Extracts from a Moral Work suppressed by Buonaparte. 12mo. 2s. Boards. Longman and Co. 1804.

The anonymous author of this volume asserts that he has derived his information from the most authentic sources, and protests that he has been most scrupulously observant of rigid impartiality and veracity. It is not within our power to try him by the rule of fact; and we can only present to our readers a few of the anecdotes here sketched which seem to be most novel.

The sternest despotism, that was ever known, exhibited not more harsh proceedings than those which are here detailed:

'The feelings of an Englishman must necessarily revolt, at the petulant and summary mode of proceeding in France, in cases of Libel;

Libel; contrasted with the slow, and comparatively indulgent process of the laws in his own country. Behold the modern manner of crushing a French journal:—

'A guard of soldiers enters the printing-office, seizes all the materials used for the publication of the print; and affixing on the doors an impress of the great seal of the State, forbids, under the penalties of the law, any further exercise of printing in that office, until the Government be *graciously* pleased to grant its permission. This indulgence but very rarely occurs.'

'Thus, by a tyrannical stroke of military power. if the existence of the individual whose property is confiscated, depends on the sale of his paper, he becomes at once reduced to irremediable distress,—to destruction.'

The old government of France was perhaps the most tainted with corruption of any in Europe: but we question whether it could furnish an instance of extortion more offensive than this:

'An American gentleman, of respectability, a warm partizan of the French Revolution, upon its original principles, had, in rendering services to France, of a very extensive description, expended a large fortune, accumulated by honourable industry in commercial concerns.

'The justice of his claims, (which were for upwards of 5,000,000 of livres tournois,) was never questioned by any of the preceding governments; and they were admitted by the Consulate, with a degree of candor which seemed to promise a speedy liquidation.

'After waiting for some time, for a written communication upon the subject of his affairs, he called upon the Minister of Marine repeatedly; but received no other satisfaction, than polite interviews, and flattering promises. In the mean time his necessities became so very pressing, that he communicated them to a friend, who was in the habits sometimes of visiting Buonaparte; and constantly at the Bureau of his Secretary *Maret*.

'This friend mentioned the business to *Maret*, who promised to lay the affair before the First Consul, and to obtain for the American a definitive answer in three days.

'The period elapsed, and the latter was punctual in his attendance at the Bureau. The answer was favourable; the first payment was arranged, and he was presented with a *Mandat*, for 15,000 livres. "But," added the Secretary, "there is a certain degree of *etiquette* to be observed, before you can *touch*: this is drawn upon the Minister of Marine, you must give a *petite cadeau*, (little present,) to his confidential favourite."

"My present circumstances," replied the American, "suggest the propriety of acceding to this preliminary, at all events." He was then referred to this confidential favourite of the citizen *Forfait*, minister of the Marine, and Colonies.

'The Reader, no doubt, anticipates in this *favourite*, some usurious wretch,—animated by the sordid spirit of avarice: the dictates of Truth must be obeyed. Behold, in the person of a beautiful female, that character which the fancy has depicted! This courtezan exacted for her smile of approbation. the *modest* sum of 1,000 livres.'

This little volume is dedicated to Mr. Sheridan in the most complimentary strain.

Jo. CORRES-

CORRESPONDENCE.

To the MONTHLY REVIEWERS.

GENTLEMEN,

When, after tedious delay and much interruption, "The Experimental Inquiry into the Nature and Propagation of Heat" was at last on the point of issuing from the press, I judged it expedient, in consequence of a hint received from London, to ascertain distinctly my claims, by interweaving a short narrative in the preface. I soon found that I had done right; for, in the space of a few weeks, came out Count Rumford's Paper, "On the Nature of Heat, and the mode of its Communication," which betrayed such a close resemblance, that the public could not fail to mark it with surprise and suspicion. I was repeatedly pressed by my friends to bring forward whatever could throw light on the cause of this odd coincidence. But, conscious of the solidity of my pretensions, I was averse from engaging in controversy, and unwilling to appear over-anxious about reputation. In this resolution I was confirmed by the spontaneous vote of the Council of the Royal Society, who did me the honour last spring of awarding the Rumford Medals. I learnt, indeed, not long since, that the Count had republished his Memoir at Paris, accompanied with an elaborate display of dates and circumstances. Yet I should have still preserved silence, but for the letter inserted in your Number for August last; which, in my humble opinion, so far from removing the doubts entertained, really tends in a considerable degree to increase our reasonable suspicions.—I would beg the indulgence of your readers, while I state some facts as briefly as possible.

My researches in hygrometry had early led me to consider AIR as the proper vehicle of heat and moisture. I was curious to trace the analogy; which I have since found to be complete in all its parts. Circumstances having fixed my residence for the season in the immediate vicinity of London, I chanced, in the beginning of 1801, to meet with a mirror of uncommon size, that tempted me to project inquiries connected with my speculations on the subject of heat. I wanted to try, whether the aërial reflections were not enfeebled by the softness of the refringent surface and the proximity of the limits of contact. This idea proved a fertile source of discovery; and having once got into the right channel, I proceeded with ease and confidence. But I was chiefly indebted to the application of the Differential Thermometer, which I had invented six years before, and whose construction I had lately modified, with the view of adapting it to a greater variety of objects. Before the end of April, I had at intervals traced out the principal facts, in a rough way indeed, yet I will venture to say more correctly than was done by my rival, according to his own statement, two years afterwards at Munich; for besides his general inaccuracy in estimating the relative effects, it will be perceived that the Count, drawn away by some loose hypotheses, has entirely mistaken the properties of water and glass with regard to heat. But I was not satisfied till the facts had acquired both extension and geometrical precision. Having provided a suitable apparatus, I came down to my retreat in Fifeshire, where, during the summer and autumn, I was intent in prosecuting these inquiries. Near the close of the year I paid a visit to Edinburgh, and mentioned the more striking experiments to a learned friend, at whose suggestion they were successfully repeated at the Christmas vacation in the neighbourhood of that city. Before the spring of 1802, I had composed the first eleven chapters, and sketched out materials for the rest of my book. With this manuscript and a small concentrated apparatus, I repaired in the month of June to London, where I stayed till August, and then passed

over

over to France. There I was still less reserved in my communications than I had been in London. I related my leading experiments to Guyton and Laplace, who urged me to present them to the National Institute; but which I declined, after I had witnessed the mode of proceeding in that crowded and not very decorous assembly. However, I made no scruple to show the little apparatus, and even to lend the manuscript, to several persons of my acquaintance, both natives and foreigners. And I am authorized to assert that my discoveries on heat were known to Count R.'s most intimate friends at Paris, and even frequently mentioned at that time in their philosophical conversations.

'On my return in December, I set the printer immediately to work, and hastened down to Scotland, where I was engaged not only in completing the copy, but in pushing some farther inquiries. I experienced however such multiplied delays, that my book was full sixteen months in the press. In the meanwhile, Count Rumford began those experiments in their nature entirely different from any which he had before instituted. He soon obtained some general results; and with his usual diligence and promptitude, he dispatched notice of the event to his correspondents all over Europe. About two months afterward, my *Differential Thermometer*, which he honoured by adopting for his own, and which he likewise graced with another name, was carried by him in a sort of triumphal march from Munich to Geneva, and from Geneva to Paris; where, I am informed, it is placed in a state of permanent exhibition at the house of his friend Madame Lavoisier.

'With respect to the Count's letter, it seems to be a very extraordinary production. Why all those asseverations? The proposition in a matter of scientific dispute to take an *oath of purgation* before a magistrate is, I presume, altogether an original fancy. No person surely will be so cruel as to put that ardent philosopher to such a harsh and severe trial. But the Count expresses his readiness to declare by a legal and solemn oath that he had *no knowledge whatever* of my *differential thermometer*, except what he had acquired *by reading the different scientific publications in which my name has appeared.* Now it happens rather unfortunately that these very publications, and particularly Nicholson's Journal for the year 1800, contain not only an account of the theory of the instrument in question, but describe some varieties of its construction and mode of application. After such a glaring instance of treacherous memory, it is natural to suppose that the public will be inclined to judge the rest of the Count's allegations by the laws of human probability. If we give implicit credit to his proffered oath, we must believe, that notwithstanding his active correspondence, he remained utterly ignorant of what was known to his friends in Paris and London at least half a year before; and that, in spite of strong appearances to the contrary, he would have disdained to take advantage of any little hints conveyed to him.

'16th Oct. 1805. JOHN LESLIE.'

Docilis will have the goodness to excuse our non-compliance with "the prayer of his petition," because it is wholly extra-official, and because it is (as he observes) 'of a very delicate nature.'

'An old Correspondent' is informed that the object of his request is now out of date.

☞ The APPENDIX to Vol. XLVII. of the Monthly Review was published with the Number for September, on the first of October.

*** In the Rev. for Sept. p. 30. l. 28. for 'following-piece,' read, *fowling-piece.*

179.
Errata, p. 166, 175, 176, 178, 180, 221, 222, 223